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ART. I.—THE MOSAIC ACCOUNT OF CREATION.

"It seems to be established that the stratified rocks, above the primary, contain petrified relics of both plants and animals. The thickness of these fossil-bearing rocks is from three to seven miles, measuring from the surface of the earth towards its centre. Through this entire mass of rock organic remains are unequally but profusely distributed. The number of their distinct species amounts to nearly ten thousand. These organic remains exist in quantities incalculably great; in some instances, mainly constituting entire mountains. They vary in size from the skeletons of huge monsters to those of animalculæ so small that forty thousand millions are contained in a single cubic inch. The less complex and perfect tribes of animals and plants predominate in the lower strata, and those of a higher organization, approaching, as to structure, the types now existing, occupy the formations near the surface of the earth. The general order in which they occur, ascending from below, is fish, reptiles, birds, mammalia. Some specimens of each type, however, are found in all the higher formations. The races, both vegetable and animal, preserved in the fossil state, are, with few exceptions, now extinct; and finally, a remarkable circumstance, no traces of the human being, either of his person or his arts, have been discovered in the fossiliferous strata. These facts are supposed to be established.

"The deductions derived by geologists from these premises are, that there has been a series of distinct creations on earth, occurring at intervals indefinitely long. At first, animals and vegetables, of the simplest organization—shell-fish and mosses being the prevalent types—were created, destroyed, and imbedded in the growing rock; then a higher order of life was brought into existence—reptiles and cone-bearing trees predominating. These in turn became extinct and petrified. Upon these a third and yet higher creation was superimposed, and was in its turn entombed, to give place to another and

more perfect system, until at last the earth, as it now is, was formed of the wrecks of all the earlier creations, and man, made a little lower than the angels, was ushered into existence. It is further held, that the first and second verses in the book of Genesis, relate to the earlier and imperfect creations, and the narrative which follows, of God's work in six days, describes the formation of the world as it now exists, with its firmament, its dry land and waters, and all their teeming tribes. Such is the latest theory of the creation. It is undoubtedly a splendid hypothesis; but we must be pardoned if we hesitate to adopt it, in the present unsettled state of the science. We must be allowed to subject both the facts and the theory resting on them to a severe and almost a sceptical scrutiny.\*

The above long quotation is given because it contains a very recent, perspicuous, and, to a good degree, correct summary of "the facts, and the theory resting on them," as they are now taught; but especially is it given because it closes with an acknowledgment of that *hesitancy* and even scepticism with which both the facts and the theory are received by the mass of eminent theologians. The prevailing theory, as to the record in Genesis, would perhaps be more accurately expressed as follows:—

1st. That "the first verse is a simple announcement of the great fact, that God originally, *in the beginning*," at some "point in the flow of infinite duration," brought *into being* the materials of the universe.†

2d. That the long lapse of ages, during which the fossiliferous rocks were deposited, is passed over in silence.

3d. That "the second verse describes the state of the earth, previous to its being filled up for its present races,"‡ and that the remainder of the record gives an account of six literal days' work, which God employed about six thousand years ago, in fitting up the earth to its present condition, and in furnishing it with its present inhabitants.§

It is the purpose of this article to show that the Mosaic record is a literal account of the origin of the present order of things, in which every word is used in its ordinary, obvious meaning. To prove this, we shall endeavour to show:—I. That the word "beginning" does not refer to the origin of matter, but to the beginning of the Human Dispensation. II. That בָּרָא, [*bah-rah, create*,] in most passages where it occurs, *cannot* mean "to make out of nothing:"—that in no passage has it necessarily that meaning; and that probably it is

\* Dr. E. P. Humphrey's Address, at Centre College, Ky., pp. 6, 7.

† Dr. Stowe. Dr. J. Pye Smith, *Scrip. and Geol.*, pp. 227, 228.

‡ Dr. Stowe.

§ Hitchcock's *Geol.*, p. 296, and others.



used in that signification nowhere in the Scriptures: and III. That the fossiliferous rocks of the geologist were deposited during periods antecedent to the "beginning," mentioned in the Mosaic record, and hence cannot present facts in conflict with those given in the Scriptures.

I. We are, first, to show that the word "beginning" does not refer to the origin of matter, but to the beginning of the Human Dispensation.

It is true, that most theologians, acquainted with the facts of geology, give a kind of assent to the correctness of the hypothesis quoted above from Dr. J. Pye Smith, and others; but it is generally a very reluctant assent—an assent, the heartiness of which is intimated when they say, "It is better to accept this explanation than to admit a disagreement between science and revelation." But when they would point out, in detail, the coincidences between this theory and the sacred record, they find they "*must not be too particular about it.*" The most familiar passage which seems to conflict with the theory interposing millions of years before the creation of heaven and earth and that of the existing races, is that giving the reasons for the observance of the Sabbath-day: Exodus xx, 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," &c. If this passage had been written by one who had in his mind the truth of the above theory, we might expect it to run thus, "For, though God created the heaven and the earth millions of years ago, yet in six days he created all that in them is, and rested the seventh day," &c.; or rather, we should expect allusion to be made to that work only which he performed in the *six days after which he rested*, in commemoration of which we are commanded to sanctify the Sabbath.

The explanation commonly given of this apparent disagreement (not between science and revelation, but) between theory and the Scriptures, is, that the account of the creation given by Moses in the fourth commandment is much briefer than that given in the first of Genesis; and "that when a writer describes an event more than once, his briefer description is to be explained by his more extended account; so that the fourth commandment is to be explained by the fuller description in Genesis of the same event."\* Still, if "the heaven and the earth" were not created during the time of the six days' creation, and had no connexion with the rest of the seventh, it would seem natural that Moses, for the sake of brevity, as well as consistency, would make no allusion to it, when enforcing that rest. The fact, therefore, that Moses *does* mention that work in this con-

\* Hitchcock's Geol., p. 296.

nexion, is evidence that it was (at least) a part of the six days' labour, which wound up with the Sabbath.

But there is another passage to which this explanation will apply with still less plausibility. In Exodus xxxi, 17, God commanded Moses to say of the Sabbath, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Here is a case in which the statement is *so brief*, that in urging the observance of the seventh day, the work which, *according to the theory*, was really performed on the six days, from which the seventh was a rest, is not even hinted at, while that accomplished ages before, and hence having nothing to do with the "rest," is given in full! This is certainly the most remarkable instance of brevity on record!

These three passages, written under the guidance of inspiration, by the same pen, are here quoted together, that their mutual bearing may be more fully seen:—

"In the beginning God created the heaven and the earth." Gen. i, 1.

"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested," &c. Exod. xx, 11.

"For in six days the LORD made heaven and earth, and on the seventh he rested and was refreshed." Exod. xxxi, 17.

It is difficult to perceive how there can be a difference of opinion as to the general scope of these quotations. The phrases in the first and third, "the heaven and the earth," and in the second, "the heaven and the earth, the sea, and all that in them is," are clearly summary expressions, comprehending the same particulars, viz., the whole work of recorded creation; and it is equally clear that this whole work was accomplished in the "six days." It results that "in the beginning," of the first, and "in six days," of the second and third, are synonymous expressions; the "beginning" referring not to the first creative act merely, but to that series of acts extending through six days, which, as a whole, is termed the "beginning" of the Human Dispensation. Thus every creative act, from the command, "Let there be light," to the formation of the crowning glory of the sinless world—the mother of our race—was performed "in the beginning."

Such is the uniform testimony of Scripture. Our Saviour, speaking of the institution of marriage, and of the permission of divorce for trivial causes, says, (Matt. xix, 8,) "at the beginning it was not so." "But from the beginning of the creation God made them male and female," &c. Mark x, 6. The "beginning," and the "beginning of the creation," refer to that spoken of in Genesis i, 1, and are explained by the Saviour to include the creation of man—the last of the six days' work.

Again: when forewarning the disciples of the tribulation which was to come upon the inhabitants of Jerusalem and Judea, he says, (Mark xiii, 19,) "In those days shall be affliction, such as was not from the *beginning of the creation which God created* unto this time, neither shall be." The utmost stretch of time, throughout which suffering existed, to which might be compared those afflictions of which the Saviour spoke, could have no earlier date than the birth of the human family, and the Saviour dates that birth from "the *beginning of the creation which God created*."

In like manner Isaiah, in his answer to the question, Who is the true God? says, (xl, 21, 22,) "Have ye not known? have ye not heard? hath it not been told you from the *beginning*? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "Beginning" is used, obviously, in allusion to that word in Gen. i, 1, when "the foundations of the earth" were laid, and in the same signification. But from that same "beginning" the human family had heard of God, which makes it contemporaneous with the creation of Adam. A similar confirmation is found in 2 Pet. iii, 4, and elsewhere.

The history contained in the first and second chapters of Genesis gives internal evidence of the correctness of this interpretation. The Scriptures were not divided into chapters by divine authority. Indeed the division of the Old Testament was made only about six hundred years ago, and in many cases these divisions impair the sense. Dr. Stowe says, "The first chapter of Genesis, and the *first three verses of the second* are one document—and very probably the oldest written document in existence. The division of chapters here is notoriously wrong; what are called the first three verses of the second, belong indubitably to the first."

The first chapter, from the second verse to the end, contains a statement of the special work of each of the six days; and then, *as a conclusion to these details*, the second chapter proceeds, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended" [ceased from] "his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." "Thus"—that is, in the manner detailed above—"the heavens and the earth were finished;" in other words, "The preceding record gives the *successive steps* by which God accomplished the great work of which the first sentence—'In the beginning God created the heaven and the earth'—is a summary announcement."

The succeeding verses (the fourth and fifth) confirm this position. "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made" [created] "the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew," &c. Bush says the term "generations" is nearly equivalent to *occurrences, incidents, remarkable events*; and the phrase, "These are the generations of the heavens and of the earth when they were created," is equivalent to, "The preceding is the narrative of the remarkable events connected with the 'creation of the heavens and the earth,' referring to the account given in the first chapter."\* The remaining clause, "in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew," implies that the "day" in which God created the heavens and the earth, was the *same* "day" [here a period of six days] in which he created the plants, herbs, and animals, and not *two* "days" separated by millions of years, as the theory requires.

This view of the subject does not make the word "beginning," in Genesis, refer to a period so remote in the past as does that under review; yet it is the *starting point in recorded history*, beyond which there is no chronicle of events—no era in the eternity of God, from which to date the registry of his work. Thus, when in the Scriptures immeasurable antiquity is asserted of the second person of the Trinity, he is said to have been "*in the beginning*," that is, *from before the beginning*; for there was no earlier point in the annals of time, by referring to which his great antiquity could be asserted. "In the beginning was the Word!" but the beloved disciple did not stop here in his defence of the Divinity of the Saviour, else his Godhead would have still been subject of cavil; but he proceeds, and rising in a glorious climax, he says, "And the Word was with God, and *the Word was God*. ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANYTHING MADE, THAT WAS MADE."

So that this passage, taken in connexion with those above, cannot be quoted as evidence in favour of the theory; it only shows that the epoch referred to as the "beginning," is the *starting point of recorded history*, and hence the most remote point in antiquity to which historical reference could be made.

But there is another position, from which, if this passage (Gen. i, 1) be viewed, the same sense will be clearly presented. "In the beginning God created the heaven and the earth." "In the begin-

\* Notes p. 51.

ning" of what? The historian does not state. The answer, then, must be ascertained by an examination of the context, according to the laws of interpretation. The word "beginning" is repeatedly used in the Scriptures, and almost always in sentences of this elliptical form. What it is the beginning of, is seldom stated in terms. But it is not, on that account, the less certain what is to be supplied. Thus, John viii, 25, "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the *beginning*:"—xv, 27, "And ye also shall bear witness, because ye have been with me from the *beginning*:"—xvi, 4, "And these things I said not unto you at the *beginning*, because I was with you." In these quotations the reader cannot be mistaken as to the time referred to as the "beginning." It is so inwrought with the theme of Christ's conversation, that all who heard would supply the ellipsis without being aware of it—the beginning of his public instructions.

Acts xi, 4.—Peter had, in consequence of a vision at Joppa, gone, contrary to Jewish custom, to preach to the Gentile, Cornelius, at Cesarea. When he returned to Jerusalem, those "of the circumcision contended with him. But Peter rehearsed the matter from the *beginning*, and expounded it by order unto them, saying, I was in the city of Joppa, praying," &c. Peter did not "rehearse" the matter from the creation of the material universe. He was accused of going, contrary to law, to the uncircumcised, and the burden of his effort was to lay before them the circumstances that justified that act. The beginning of these was the vision at Joppa, and there he began. Compare Acts xi, 15; xxvi, 5; Luke i, 2, &c. In all such passages the thought to be supplied is inseparable from the theme of the speaker, and it must be equally so in the first of Genesis.

What, then, was the theme of Moses? Was it the displays of Almighty Power throughout the universe of matter? What a stupendous theme for the pen of the inspired historian! But he does not enter upon it; or if he does, he sweeps the starry round more swiftly than the flight of thought, and with one dash of his pen the survey is completed! Even Moses could not have exhausted so sublime a subject in one short sentence. He did not attempt it. He had before his mind the ignoble career of apostate worms of dust. The points to be elucidated were, *their origin, primeval innocence, fall, continued apostasy, and redemption*. In other words, his theme was the *Human Dispensation*, as exhibiting the amazing condescension and mercy of God; and no other subject is alluded to, except as it may be connected with this. The "*beginning*" of this *Human Dispensation*, then, is the point of his depar-



ture; and it is safe to assert, that the man has never yet lived, whose mind, on the first reading of the account, was not involuntarily impressed with the belief that the first sentence referred to a period inseparable from the six days of creation; and that opinion has never left the mind until it has been driven thence by something extraneous to the Bible.

By what process has this opinion become unsettled in the minds of Christians? That process consisted of three steps, as follows, viz. :—

First: The early Christian fathers reasoned themselves into the belief, that the Human Dispensation and the material universe had a contemporaneous origin.

Second: That when the Human Dispensation was about to be ushered in, it was indispensable that the *materials* of that universe, that was to minister to man's happiness, should be *first called into existence*. Hence the first act in this great enterprise of Jehovah was, (they concluded,) to make matter out of nothing, and of course the word (בָּרָא "create") used by Moses to express that first act, must mean "to make out of nothing." These two steps were taken many centuries ago, and the conclusion of the second—to wit, that "create" means "to make out of nothing"—has been received and taught as a fundamental article of Christian faith; and still continues to be so held and taught, although the first, from which this was merely a corollary, is now generally rejected.

Third: The third step was not taken until geology had taught the world that this earth had existed during unnumbered years before the introduction of our race. As it had now become a cardinal doctrine, that the introductory declaration of Scripture announced the making of all things out of nothing, this new truth, discovered by science, led directly to the carrying back of the "beginning" of Gen. i, 1 to the origin of matter, and thus separating it from the succeeding parts of the record.

Considering the circumstances of the case, the taking of the first and second steps towards this conclusion is not matter of astonishment. Before astronomy had revealed the nature of the heavenly bodies, and the immense magnitudes and distances of the fixed stars, men had no means of knowing the true insignificance of our race, and the earth we inhabit, when compared with the universe of God. The Scriptures, which were given to teach, not science, but our relations and duties to God and one another, are silent on the subject. The religious world knew of God, and of angels, but *they were spiritual* beings, and had no need of a material place of abode; and of all intelligences known to the fathers, our own race was the only one of



any dignity having bodies formed of dust, and hence the only one that needed a home like this earth. All the inferior animals were, as they supposed, created to minister to our comfort; and there was, therefore, no propriety in their being brought into existence until about the time their lord was commissioned to enjoy and rule over them. As the dead matter of the universe was of still less dignity than the inferior animals, and could, as was supposed, be of no service, until "he for whose sake all nature stands" was ushered into being, there was no conceivable reason why matter should be brought into existence until the beginning of the Human Dispensation.

The necessary conclusions were, that man was the head of all sublunary things;—the earth, as his dwelling-place, was the centre of all worlds;—that the sun, planets, and fixed stars, revolved around us in twenty-four hours, while the earth stood immovably fixed;—that as they are for our pleasure and benefit, they were brought out of nonentity just when our race was about to need them, (for why should they exist sooner?) and when we should be finally removed to the spirit-world they would cease to be.

These conclusions were incorporated into our system of faith, and their rejection denounced as damnable heresy. They thus became entwined with all sacred things, were made to minister to devotional exercises, and were dwelt upon as affording forcible illustrations of our obligations and responsibilities. Such sentiments are even yet uttered when our "feelings" speak the language that has been taught them, our intellects not perceiving that they contradict all our philosophy. In one of Watts's most impressive songs, we sing—

"We, for whose sake *all nature* stands,  
And stars their courses move."

When these views first took possession of the Christian heart, it was not known that many of those "stars," supposed to move their courses for *our sakes*, are burning suns of far greater magnitude than that which gives light and heat to our system; nor that they give light and heat to systems of worlds more magnificent than our own. It had not been suspected that many of those "twinkling flames," whose uncertain light scarcely makes a distinct impression upon our vision, are so remote, that the struggling rays by which we now perceive them, started on their lonely journey thousands of years before Adam talked with God in Paradise; and that in those distant realms of Jehovah's empire, they make the heavens of many a peopled planet glow with life and beauty:—or they would not have given our lost and ruined race a place so high in the scale of God's intelligent universe. But with these limited views of the works and

government of God, they fixed the beginning of our race at the beginning of TIME, and handed that opinion down to us, mingled with so many doctrines truly divine, that we even yet tremble at the thought of rejecting it. This was the first step. The second was "like unto it." For if *all nature* stands for our sakes, why should it be brought into existence until just when we were about to need it? The preparatory act would be to call matter out of nothing, and בָּרָא "create," in Gen. i, 1, must mean to "make out of nothing."

II. This brings us to the second general division of the subject, in which we propose to show that בָּרָא *bah-rah*, "create," in most passages where it occurs, *cannot* mean "to make out of nothing;" that in no passage has it necessarily that meaning; and that probably it is used in that signification nowhere in the Scriptures.

God *created* our first parents. Gen. ii, 7, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 21, "And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof." Gen. ii, 22, "And the rib which the LORD God had taken from man, made he a woman, and brought her unto the man."

Such was the process by which God made man (not out of nothing, but) out of the dust of the ground; yet the *forming* of man in *this way*, is called a work of *creation*, as follows:—Gen. i, 27, "So God *created* man in his own image, in the image of God *created* he him; male and female *created* he them." Gen. v, 1, 2, "In the day that God *created* man, in the likeness of God made he him; male and female *created* he them; and called their name Adam, in the day when they were *created*."

Speaking to the Israelites of his leading them out of Egypt with a mighty arm, God says, (Deut. iv, 32,) "Ask now of the days that are past, which were before thee, since the day that God *created* man upon the earth, whether there hath been any such thing as this great thing is," &c. Addressing Cyrus, God declares, (Isa. xlv, 12,) "I have made the earth, and *created* man upon it: I, even my hands, have stretched out the heavens," &c.

In none of these quotations can the word בָּרָא mean to make out of nothing. The same is true in the following, where it means "to beget," "to be born," &c.:—Mal. ii, 10, "Have not all one Father? hath not one God *created* (begotten) us? Why do we deal treacherously, every man against his brother?" Ezek. xxi, 30, "I will judge thee (O Ammonite!) in the place where thou wast *created*,

(born,) in the land of thy nativity." Ezek. xxviii, 13, "Thou (king of Tyre) hast been in Eden, the garden of God: the workmanship of thy tabrets and of thy pipes was prepared in (Tyre) in the day thou wast *created* (born)." Ezek. xxviii, 15, "Thou wast perfect in thy ways from the day that thou wast *created*, (born,) till iniquity was found in thee."

To distinguish a people by separating them from the nations of the earth and conferring peculiar blessings upon them, is called *creating* them. Thus:—Isaiah xliii, 1, "But now thus saith the LORD that *created* thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee." On this passage Dr. J. A. Alexander remarks, "The doctrine taught is, that their segregation from the rest of men, as a peculiar people, was an act of sovereignty," &c. Yet this "segregation" is called a *creation*. Isa. xliii, 5-7, "Fear not: for I will say to the north, Give up; and to the south, Keep not back: bring from far my sons, and from the ends of the earth my daughters; even every one that is called by my name: for I have *created* him for my glory, I have formed him; yea, I have made him." On this text Dr. J. A. Alexander remarks, that "the distinctions drawn by some between *created*, *formed*, and *made*, are more ingenious than well founded. It seems to be rather an exhaustive accumulation of synonymous expressions." Of course, neither can here mean "to make out of nothing."

Again: Psa. cii, 18-22, "This shall be written for the generation to come; and the people which shall be *created* shall praise the LORD. For he hath looked down from the height of his sanctuary; to loose those that are appointed to death, to declare the name of the LORD in Zion, and his praise in Jerusalem, when the people and the kingdoms are *gathered together* to serve the LORD." The *gathering together* of the people and kingdoms, is here called a *creation*.

To make, form, or cause, by governing the laws of nature in the ordinary providence of God, is called *creating*. Thus:—Psa. civ, 24-30, "O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts; there is that leviathan, whom thou hast made to play therein. These wait all on thee, that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thy hand, they are filled with good; thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are *created*, and thou renewest the face of the earth." The LORD is here said to *create* animals, when under a kind Providence they *multiply* rapidly.

In Isa. xlv, 6, 7, God makes known to Cyrus that he is Jehovah, and that there is none other; and in allusion to the doctrines of the Zendavesta, held by Cyrus, that there were two co-eternal principles, whose emblems were "light" and "darkness," which managed the affairs of the universe, he says, "*I form the light, and create darkness; I make peace, and create evil; I, Jehovah, do all these things.*"

The word is used in the same sense in Isaiah xli, 20; xlviii, 7; lvii, 19; Amos iv, 13; Num. xvi, 39; and in a similar signification in Isa. iv, 5; liv, 16; lxxv, 17, 18; Exod. xxxiv, 10, (translated, "*have not been done;*") Psal. li, 10; Jer. xxxi, 22, in none of which is it possible that it can mean "to make out of nothing."

Thus, in the fifty passages in which this word בָּרָא occurs, in a large majority it cannot possibly mean "to make out of nothing" and a careful examination of the few remaining passages shows that it is not probable it has that meaning anywhere.

These few remaining passages are the following:—Gen. i, 1, "In the beginning God *created* the heaven and the earth." Genesis ii, 4, 5, "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb," &c. Psal. lxxxix, 11, 12, "The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast *created* them." Psal. cxlviii, 3, 4, 5, "Praise ye him, sun and moon; praise him, all ye stars of light; praise him, ye heavens of heavens, and ye waters that be above the heavens: let them praise the name of Jehovah; for he commanded and they were *created*." Isa. xl, 26, "Lift up your eyes on high, and behold who hath *created* these things, that bringeth out their hosts by number." Isa. xlii, 5, "Thus saith God, Jehovah, he that *created* the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it," &c. Isa. xlv, 18, "For thus saith Jehovah that *created* the heavens; God himself that formed the earth and made it; he hath established it, he *created* it not in vain, he formed it to be inhabited." The meaning which create has in one of these passages, it has in all; for all refer to the same act.

As this word is employed in nearly fifty other instances in the Old Testament in the sense of *make, form, establish, collect, renew, &c.*, when the materials were already in existence, it should not be taken in a different sense in those just quoted, unless the connexion requires it. Yet there is nothing in either of them to show that it is used out of its ordinary signification. Indeed there is evidence to the contrary. Thus, in Gen. ii, 4 *created* is used as synonymous

with *made*; and we have shown above, (page 502,) that the clause, "These are the generations of the heavens and of the earth, when they were *created*," is equivalent to, "The preceding is the narrative of the remarkable events (i. e., *creative acts*) connected with the creation of the heavens and the earth." These remarkable creative acts were the causing of light to shine upon the surface, the causing the atmosphere to separate the clouds from the waters, the collecting of the waters and causing dry land to appear, the production of grass, herbs, and trees, causing the sun, moon, and stars to be visible, the creation of fowls and fishes, and finally, of beasts, creeping things, cattle, and man. *These*, then, were the remarkable *creative acts* which had been narrated, in no one of which had something been made out of nothing. Yet we are taught that *these acts*, taken collectively, *constituted* that great work which is called "The creation of the heavens and the earth."

In Isa. xlv, 18, "*created*" is used interchangeably with "*formed*," "*made*," and "*established*," as having no higher meaning. In Isa. xlv, 12, God says, "I have *made* the earth, and *created* man upon it." If either was made out of nothing at the time referred to, it was the earth; for man was formed of the dust of the ground.

These synonymous expressions are often used in such connexions as to have the appearance of a climax. Thus, in Isa. xli, 20, "That they may see, and know, and consider, and understand together, that the hand of the LORD *hath done* this, and the Holy One of Israel *hath created* it." Of this Dr. J. A. Alexander says, "There is a climax in the last clause,—he has not only *done* it, but *created* it." But the principles of language would much more require a climax in the following: Isa. xliii, 6, 7, "I will say to the north, Give up; and to the south, Keep not back; bring from far my sons, and from the ends of the earth my daughters, even every one that is called by my name; for I have *created* him for my glory, I have *formed* him, *yea*, I have *made* him." This has much more the emphatic form of a climax than the other; yet Dr. A. says of it, "It seems to be rather an exhaustive accumulation of synonymous expressions." If so, a just regard to the laws of language, used by the same writer, would seem to require that the expression used only a few pages before, should have the same explanation.

The creation is often referred to by the prophets, as illustrating the wonderful power of God; yet they always speak of it as a work in which he employed old materials: thus, Psa. cii, 25, "Of old *hast thou laid the foundations* of the earth, and the heavens are the *work of thy hands*." Psa. civ, 5, "Who *laid the foundations* of the earth, that it should not be removed forever." Prov. iii, 19, "The LORD



by wisdom *hath founded* the earth; by understanding he *hath established* the heavens." Isa. xlviii, 12, 13, "Hearken unto me, O Jacob, and Israel, my called: I am he; I am the first, I also am the last; my hand also *hath laid the foundation* of the earth, and my right hand *hath spanned* the heavens; when I call unto them, they stand up together."

At this point it would be improper to neglect the researches of Gesenius into the "primary and native signification" of Hebrew words, and his deductions thence "in logical order, of the subordinate meanings and shades of sense, as found in various constructions, and in the usage of different ages and writers." Of בָּרָא, translated "create," he says—"בָּרָא I. Primary meaning, 'to cut,' 'to cut out,' 'to carve,' 'to form,' by cutting or carving. For the notion of *breaking, cutting, separating*, which is *inherent* in the radical syllable פָּר, see under פָּרַד. The same notion belongs also to the softer syllable בַּר; compare בָּרַד to *separate*, to *sever out*, בָּרַח to *cut*, to *cut asunder*, בָּרַח to *cut*, to *cut in*, whence (an Arabic word, meaning axe), בָּרַח to *cut*, to *hew*, hence בָּרוֹחַ cypress or pine, (the name seems to come from the idea of *cutting up* into boards, plank, &c.); בָּרַד to *scatter*, (פָּרַד pr. to *break*: also תָּבַר to *cut*, to *cut up*, to *divide*.) [Under פָּרַד (parad) to *break off*, to *break in pieces*, to *separate* by *breaking*, (compare the English word "to part,") he gives a long list of kindred words, as above, showing that the primary force of the biliteral פָּר is always that given above.] II. "'To form,' 'to create,' 'to produce;' compare (an Arabic word,) 'to smooth,' 'to polish,' then 'to form,' 'to create.' Spoken of the creation of the heavens and the earth, Gen. i, 1; of men, Gen. i, 27; v, 12; vi, 7. Specially of Israel, Isa. xliiii, 1, 15; Jer. xxxi, 22: *Jehovah hath created a new thing in the earth, A woman shall protect a man*. Compare Num. xvi, 30; also Isa. lxxv, 18, *Behold I create Jerusalem a rejoicing*, i. e., cause her to rejoice. III. To *beget*, to *bring forth*, whence בָּרָא a son. IV. To *feed*, to *eat*, to *grow fat*, from the idea of *cutting up food*." From all which it is clear, that there is nothing in the native signification of the word בָּרָא, create, that would lead us to attribute to it the meaning, "to make out of nothing."

The above results are obtained from an extensive and careful comparison of words containing the biliteral radicals בַּר and פָּר: in which it is seen, that all words having the former, involve in their primary meaning the idea of *cutting, separating, forming, fashioning, making* by *cutting, trimming, &c.*; and that those having the latter radicals, involve the idea of *breaking, separating, forming, fashioning, making* by *breaking, &c.*



These conclusions in reference to בָּרָא "create," are confirmed in a remarkable (not to say unexpected) manner, by a process entirely independent of the above.

The Hebrew verb has a common, or ground form, to express the simple idea of the verb, and modified forms to express modifications of the meaning. These modified forms are called, by some grammarians, conjugations, by others, species, &c. One of these forms, expressing a modified sense of the verb, is called the Piel. Verbs which are transitive, (בָּרָא is transitive,) in the simple (kal) form, have, in the Piel species, the additional idea of intensity. Thus:—

Simple, or kal form.

רָצַח to kill,

שָׁבַר to break,

זָבַח to sacrifice,

סָפַר to tell,

Piel, or intensive.

רָצַח to kill *with violence*, to murder.

שָׁבַר to dash *in pieces*, to shiver.

זָבַח to sacrifice *frequently*.

סָפַר to tell *incessantly*, to narrate.

Now certainly the idea "to make out of nothing" is the most *intense* form of the idea "to make," and hence if the Hebrew language contains a word which ever means "to make out of nothing," we would find that meaning expressed in the highest sense in the Piel species. We would, therefore, expect to find the simple or kal form of בָּרָא "to make;" the Piel, "to make out of nothing." On the contrary, we find the Piel of this verb to mean "to cut down," "to cut down" with the purpose of *destroying*. It is repeatedly used in this sense in the Scriptures. Thus:—Joshua xvii, 15, "And Joshua answered [the sons of Joseph,] If thou be a great people, then get thee up to the wood-country, and *cut down* for thyself there, in the land of the Perizzites." Joshua xvii, 18, "But the mountain shall be thine; for it is a wood, and thou shalt *cut it down*," &c. Ezek. xxiii, 47, "And the company shall stone them with stones, and *cut them down* [despatch them] with their swords." The word in the original, that is translated in these quotations "*cut down*," is the intensive form of בָּרָא, and hence the native meaning of that word must be simply "*to cut*."

As materials are brought into shape, and articles made, formed, or fashioned, by cutting, trimming, smoothing, &c., the transition was easy from the native meaning, ("to cut,") to the secondary meanings, "to make," "to form," "to fashion," "to remodel," "to renovate;" and these meanings were prevalent when Moses wrote the Pentateuch. But we have no evidence that it ever had the

meaning "to make out of nothing" attributed to it, till after the books which compose the Holy Scriptures had all been written.

This truth will become more manifest by considering a peculiarity of the Hebrew poetry, which has not yet been alluded to. The characteristic, which, more than anything else, distinguishes the poetic and descriptive part of the Old Testament from all other writings, is the frequency with which the important thoughts are *repeated*,—expressed over and over again in different words,—until all the different modes of expression are, as it were, exhausted. Thus:—

Psa. i, 1, "Blessed is the man  
That walketh not in the counsel of the ungodly,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful."

Here the same thought is dwelt upon and repeated three times in different words. The remarkable tendency to this style, in the poetic writings of the Old Testament, will be seen in the following examples, selected almost at random:—

Psalm ii, 4, "He that sitteth in the heavens shall laugh:  
The LORD shall have them in derision."

" vii, 14, "Behold, he travaileth with iniquity,  
And hath conceived mischief,  
And brought forth falsehood."

" vii, 16, "His mischief shall return upon his own head,  
And his violent dealing shall come down upon his own pate."

" viii, 4, "What is man, that thou art mindful of him?  
Or the son of man, that thou visitest him?"

" xxi, 8, "Thy hand shall find out all thine enemies;  
Thy right hand shall find out those that hate thee."

" xxvii, 1, "The LORD is my light, and my salvation; whom shall I fear?  
The LORD is the strength of my life; of whom shall I be afraid?"

" xxx, 11, "Thou hast turned for me my mourning into dancing:  
Thou hast put off my sackcloth, and girded me with gladness."

2 Sam. i, 20, "Tell it not in Gath!  
Publish it not in the streets of Askelon!  
Lest the daughters of the Philistines rejoice;  
Lest the daughters of the uncircumcised triumph."

Isaiah liv, 4, "Fear not; for thou shalt not be ashamed:  
Neither be thou confounded; for thou shalt not be put to shame."

" lvii, 4, "Against whom do ye sport yourselves?  
Against whom make ye a wide mouth, and draw out the tongue?  
Are ye not the children of transgression?  
Are ye not the progeny of falsehood?"

Isaiah lviii, 6, "Is not this the fast that I have chosen?

To loose the bands of wickedness?

To undo the heavy burdens?

To let the oppressed go free?

And that ye break every yoke?"

Job iii, 3-5, "Let the day perish wherein I was born . . .

Let that day be darkness . . .

Neither let the light shine upon it.

Let darkness and the shadow of death obscure it;

Let a cloud dwell upon it;

Let the blackness of the day terrify it"

In the English language there is nothing like it. The thought that, in the mind of the inspired writer, struggled for utterance, comes forth and is presented in every imaginable light, is clothed in all the variety of which the richest language is capable, so that it is impossible that we should fail to perceive it in all its force and fullness.

The application is anticipated. The creation, as recorded by Moses, is often a theme of the inspired poets. Whenever they would dwell upon the grandeur of his throne, the glory and majesty of his being, his omnipotence, the sublimity of his mighty acts, the scenes of creation pass in review, and no word is left unemployed that could add to the completeness of the description, as the reality was viewed by the eye of inspiration; yet, strange to tell, in no one instance is the thought that, as a part of that work, God made all things out of nothing, even hinted at: nor is there a sentence that can be wrested into an allusion to such an act, without manifest torture. We who have the idea of his making all things out of nothing, would no more think of showing forth his power, without referring to that greatest of all manifestations of it, than of presenting his plan of salvation without the cross of Christ. It would be the alpha and omega of our discourse; and the only conceivable reason why it was not made equally prominent by the prophets is, that they attributed no such meaning to the word "create." The full force of this remark can be felt by those only who have examined the Old Testament scriptures, in reference to this thought. The following examples will call to mind others of similar character:—

Job xxxviii, 1, "Then the LORD answered Job out of the whirlwind, and said, . . . Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, . . . Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning-stars sang together, and all the

sons of God shouted for joy? Or who shut up the sea with doors, . . . and said, Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days, and caused the day-spring to know his place?" &c.

How appropriately would the doctrine in question have been stated here, if it had been a part of traditionary revelation, at the time of Job! Also in the following:—Psa. xxiv, 1, 2, "The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein; for he hath *founded* it upon the seas, and *established* it upon the floods." Psa. xxxiii, 3, 6-9, "Sing unto him a new song; . . . for . . . by the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap; he layeth up the depth in store-houses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him: for he spake and it was done; he commanded and it stood fast." Psa. lxxxix, 11, "The heavens are thine; the earth also is thine: as for the world and the fulness thereof, thou hast founded them." Psa. xc, 1, 2, "LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

In all these varied presentations of the creation, there is still no allusion to that work as being a making out of nothing.

Again: Psa. cxix, 89-91, "Forever, O LORD, thy word is settled in heaven, thy faithfulness is to all generations; thou establishedst the earth, and it abideth; they continue this day according to thine ordinances." Psalm cxxxvi, 3-9, "O give thanks to the LORD of lords, for his mercy endureth forever; to him who alone doeth great wonders; to him that by wisdom made the heavens; to him that stretched out the earth above the waters; to him that made great lights, the sun to rule by day, the moon and stars to rule by night: (chorus,) for his mercy endureth forever." Psa. cxlvi, 5, 6, "Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God; which made heaven, and earth, the sea, and all that therein is." Prov. iii, 19, "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens." Prov. viii, 25-30, "Before the mountains were settled, before the hills, was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea

his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him."

It is amazing that in this multifold description of the creation, there is no allusion to "making out of nothing," if that had been revealed.

Isa. xlv, 9, 11, 12, 18, "Wo unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Thus saith the LORD, the Holy One of Israel; I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. For thus saith the LORD that created the heavens, God himself, that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. xl, 12, 15, 18, 21, 22, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. To whom then will ye liken God? Have ye not known? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isaiah li, 12, 13, "Who art thou that forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth?" Jer. x, 6-12, "Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? But the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder; blue and purple is their clothing; they are all the work of cunning men. But the LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Zech. xii, 1, "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him." Job xxvi, 6, 7, "Hell is naked before [Jehovah,] and destruction hath no covering. He stretcheth out the north over the empty place, and *hange*th the earth upon nothing."

O why did he not, in this exhibition of the omnipotence of Jehovah, say that he had *made* the earth *out of nothing*, as well as that he *had hung* it *upon nothing*? Simply because it had not been revealed to him.

It is certainly supposable that that (to us) incomprehensible state of things—when Jehovah sat enrobed in solitary majesty, amid limitless nonentity, shrouded in blackness of darkness, and terrific silence—would pass unnoticed in the pages of revelation. But when the fiat of Omnipotence pealed through the abyss, and the universe burst into existence, flinging a new-born radiance throughout the realms of night, a scene was enacted upon which, if revealed in the visions of the holy seer, he would have delighted to dwell. With overwhelming sublimity would such an event have been portrayed by the writer of the following:—

"God came from Teman, the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light; before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." Hab. iii, 3-6, 10, 11.

To sum up the argument, we say that the word בָּרָא *bah-rah*, "create," does not mean, in Genesis i, 1, (or in any other passage,) "to make out of nothing;" because,

1st. It cannot have that meaning in any of the succeeding cases of the record, as all agree.

2d. In the many descriptions, in different parts of Scripture, of the work recorded in the *first verse*, it is in every instance described as a work performed on materials already in existence.

3d. Researches, into the primary and native signification of the word, show that this idea does not belong to its primitive meaning, and there is no evidence that it ever became a secondary one.

4th. That remarkable characteristic of the Hebrew poetry—by which important thoughts are repeated many times by the use of synonymous terms and phrases, or by circumlocution—gives not a solitary example (although creation is often the theme) in which this scene is dwelt upon, in terms of any kind conveying the idea of "making out of nothing." This omission certainly would not have occurred, had this idea been in the mind.



As these views require a modified translation of several other words, we here give the first three verses.

Gen. i. 1. In the beginning [of the Human Dispensation] God reorganized the atmosphere and the dry land. 2. For the land was desolate and waste, [i. e., not habitable ;] and darkness was upon the face of the deep ; [i. e., the atmosphere permitted no light to penetrate to the surface ;] and the Spirit of God was brooding upon the face of the waters. 3. And God said, Let there be light ; and there was light : [i. e., Let the atmosphere permit the light to penetrate to the surface ; and it was so.]

In the above, "atmosphere" is used for "heaven;" "dry land" for "earth;" "for" takes the place of "and;" "desolate" is used for "without form;" "waste" for "void." A few references will show that these are the ordinary meanings of the words thus translated.

1. Atmosphere. All agree that the firmament, spoken of in the sixth, seventh, and eighth verses, which separated the clouds from the waters beneath, was the atmosphere; and in the eighth verse, God calls this firmament "heaven," thus defining the use of the word heaven in the first verse. In conformity with this definition, this word שָׁמַיִם *shamayim*, is used in that signification generally in the Scriptures. In the following passages it is translated "air:"—Gen. i, 26, 28, 30; ii, 19, 20; vi, 7; vii, 3; ix, 2. Deut. iv, 17; xxviii, 26. 1 Sam. xvii, 44, 46. 2 Sam. xxi, 10. 1 Kings xiv, 11; xvi, 4; xxi, 24. Job xii, 7; xxviii, 21, etc. In an equal number of cases it is translated "heaven," but generally having the meaning of "atmosphere," as "fowls of heaven," etc.

2. Dry land. It is doubted whether the word אֶרֶץ, *ehretz*, is ever used in the sense of "earth" as a globe. It occurs in the Old Testament near one thousand seven hundred times, and almost always in the sense of "land;" as the *land* of Egypt, the *land* of the Philistines, etc. E. g., Gen. x, 10, "And the beginning of his kingdom was Babel, in the *land* of Shinar;" xii, 1, "into a *land* that I will show thee." This word occurs with this signification, two hundred and eight times in Genesis alone. Wherever the whole globe is intended, some other word is added, as "the earth and the sea," or "the earth and the waters under the earth." Indeed, Moses gives this definition to the word when he says, verse 10, "And God called the dry land אֶרֶץ, *earth*."

3. For. We translate וְ, the first word in the second verse, "for" instead of "and," as giving the reason why the atmosphere and dry land were refitted,—the land, because it was desolate and uninhabitable, needed reorganizing; and the atmosphere, because it was impervious to light.

Dr. Stowe says, "The Hebrew  $\text{ל}$  may be translated by any word that will translate the Greek  $\mu\epsilon\nu, \delta\epsilon, \kappa\alpha\iota$  or  $\gamma\alpha\rho$ ." That  $\gamma\alpha\rho$  "for" is one of its ordinary meanings, will be seen from the following:—Gen. xx, 3, God informs Abimelech, in a dream, that he should not take Sarah, "*for* she is a man's wife." Psalm vii, 9, "O let the wickedness of the wicked come to an end; but establish the just: *for* the righteous God trieth the hearts." Psalm lx, 12, "Through God we shall do valiantly: *for* he it is that shall tread down our enemies." Psalm lx, 11, "Give us help from trouble: *for* vain is the help of man." Isa. xxxix, 1, "At that time Merodach-baladan sent letters and a present to Hezekiah: *for* he had heard that he had been sick," etc.

4. Desolate and waste. The word  $\text{וָרֵק}$ , tho-hoo, occurs nineteen times in the Scriptures; and is generally used in describing the desolation of a country or city after it has been destroyed and laid waste.

Isa. xxiv, 10, "The city of *confusion* is broken down: every house is shut up, that no man may come in:" [i. e., the city is become "desolate;" every house, etc.] It is also used in the description of the terrible desolation of Edom, in Isa. xxxiv, 11; in Deut. xxxii, 10, "in the *waste* howling wilderness;" Job vi, 18, "The paths of their way are turned aside; they go to *nothing*, and perish;" [i. e., they go to *ruin*, and perish.] It is clear that the Jews understood these words in the same way: for in the Targum of Onkelos, this clause is translated, "and the earth was *waste* and empty;" and in that of Pseudo-Jonathan, "the earth was confusion and emptiness, *destitute of the sons of men and bare of all cattle*."

Thus it is seen that every word is used in its "ordinary, obvious meaning;" and a very few words will serve to show the harmony that is, by this literal interpretation, introduced between Scripture history and the facts of geology.

Geology proclaims that the earth had existed millions of years before the Mosaic era. Scripture grants it, claiming only that it needed reorganization, in consequence of a state of desolation brought about by a series of general convulsions, similar to many of those revealed in geological history.

Geology proclaims that the inhabitants of the pre-Adamite earth received light and heat from the sun, to which their eyes and constitutions were adapted as are ours; and that changes of season and difference of climate originated from the same or similar causes, producing a succession of growths in the trees, the falling of the autumn leaf, and the division of the earth into zones of different temperature. Scripture grants it, claiming only that in consequence of a

temporary confusion of the elements, clouds and darkness filled the air, shrouding in impenetrable gloom all beneath it. The New Testament also testifies that the strong language of the narrative requires nothing more. In 2 Peter iii, 5, 6, and 7, it is said, "For this they (scoffers) willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire," etc. Here the heavens and the earth (obviously the atmosphere and dry land) which were of old, are represented as having *perished* by the flood; and the heavens and the earth which are now, are, by implication, in the above sense, a new creation.

Geology claims that *death* has always reigned among the tribes of earth. The Scriptures, in reference to the inferior races, as we believe, do not deny it. The whole earth was not an Eden: but a garden, with fruits and fountains, was specially prepared for our first parents, surrounded by an impenetrable enclosure, protecting them, as we may suppose, from the thorns and brambles that bloomed, and the ferocious beasts that prowled without; and when they had forfeited life, by transgression, they were banished thence, to take their chances of life and suffering with the rest of animated creation.

If the foregoing views are correct, the theory of the days being indefinite periods, as lately revived by Mr. H. Miller, and a kindred one more recently proposed by Dr. Anderson, are alike unnecessary. The parallelism in the order of the geological and the Mosaic creations, is no argument in favor of indefinitely extended days. It may be rendered probable, that if the earth were made desolate a thousand times, and a thousand times repopled by the direct, creative power of God, the different races and families would, at each renewal, be introduced in the same general order.

We have been deeply impressed with the belief, that when the *true* meaning of the original words in which Scripture history was recorded should be definitely ascertained, the obvious teachings of that history, when interpreted literally, will be found to conflict with no development of science. We have here endeavoured to aid in ascertaining those *true meanings*, and in establishing this substantial harmony. We hope that we have been able, at least, to make suggestions which others may employ in the discovery of important truth. In the mean time we should be careful, not unnecessarily to magnify the importance of those truths as to which there is apparent uncertainty. We have an abiding faith, that in His own good time, and in that time when it will best subserve His purposes of

mercy towards us, He will make it plain. Nor should we have our eye so fixed upon the few, non-essential points of obscurity, as to become neglectful of the broad day-light of heavenly truth, shining cloudless all around us. For truly the Sun of Righteousness has risen to his meridian glory, not merely casting a bewildering glimmer upon unavoidable dangers, but illuminating with celestial brightness the angel-guarded pathway to realms above.

Nor will it be improper for us to remember, while the way of salvation is so plain that the wayfaring man, though a fool, need not err therein, that yet multitudes of the most pleasing lessons recorded in the Scriptures contain allusions which, if not explained from sources external to the Bible, would lose all their force and beauty. How much, for example, would have been lost, in the instructive parable of the ten virgins, had we not from other sources learned the custom prevailing among oriental tribes as to the reception of the bridegroom, upon which the fitness of the parable depends! Or when we read that the "man without a wedding garment" stood "speechless" in the presence of the king, how imperfectly would we have comprehended <sup>the</sup> lesson designed, had we not read in profane authors that *he should have been adorned from the royal wardrobe!* And in the touching scenes of the last Passover, had we not learned from history their peculiar posture at table, how strange would have seemed the allusion to "the disciple whom Jesus loved leaning on his breast at supper!"

While, therefore, we should not neglect those lesser lights of history and science, including geology, which, by their clear reflection, enable us to obtain more full and just views of the meaning of words, and the force of collateral teachings in many parts of Scripture, we should never forget that, as to the great doctrines of the Cross, we have "a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

## ART. II.—HANNAH MORE.

*A New Memoir of Hannah More: or, Life in Hall and Cottage.* By MRS. HELEN C. KNIGHT. 12mo. New-York, 1851.

GOETHE tells us: "So much are we inclined to the material and the earthly, that we should try to read, hear, see or say something each day, of the beautiful and the ideal,"—intimating that this contemplation has an elevating and refining tendency. He spoke, however, merely of culture in taste and art, and of its results in this life only. But to those who realize that earthly things are "passing away," how infinitely superior seems the contemplation of the holy and divine, even such manifestations of them as we have around us, in men and women on the earth! The study of the lives and conversation of eminent Christians, whether we enjoy the privilege before or after their death, may thus form one of the highest means of moral culture. And if the *mind* is refined by the contemplation of the beautiful, what can be more beautiful than a holy walk and conversation? Again, we may learn from the lives of the good and the pure what holy aims they cherished, and the steps of their progress in securing them, and so make their experience a guide for ours.

The history of HANNAH MORE is a beautiful development of a healthy, vigorous, and life-giving piety. Whether we look upon her in the intellectual and fashionable circles of London, in her happy home at Barley Grove, or among the poor of Cheddar, we must see and feel how perfectly "strength may be perfected in weakness." Archbishop Leighton says, that "the grace of God in the heart of man is like a tender plant in a strange, unkindly soil:" in Hannah More we see the tender plant grow in beauty and strength, until, like the tree of life, it "bears twelve manner of fruit, with leaves for the healing of the nations."

Nearly twenty years have passed since the publication of Mr. Roberts's "Life and Correspondence of Hannah More." That work was prepared with very little judgment, and less of artistical skill; but the charm of its subject, and especially of the correspondence, which occupied so large a part of it, was sufficient to give it a wide circulation. But a more portable book, and something more like a *biography*, was needed; and the want has been to some extent supplied by the book before us. Mrs. Knight shows a good deal of skill in the selection and grouping of her incidents; her style, though destitute of the ease and grace which nothing but practice in writing



can give, is yet lively, spirited, and, in the main, perspicuous; and, what is of more importance, she holds in her hands the only clue to the history of Hannah More, in a just estimate of spiritual religion and of its fruits in human life. We shall make use of her volume, at pleasure, in the details of the sketch which follows.

Hannah More was born in 1745, in the little hamlet of Fishponds, about four miles from Bristol. Her father, Jacob More, was a high Churchman and staunch Tory, but a man of piety and learning, which were turned to good account in the education of his own children and those of his neighbours, for he was the faithful master of the village school for many years. It seems that in early life he had expected to inherit the fine mansion and estate of Wenhaston, but by a law-suit had lost it all. This mishap, however, seems to have been well nigh forgotten in his happy country home, with his beloved Mary and five daughters around him. He was a man of strong mind and sense, but had a great horror of (what *we* should call "Blue-stockings," and *he*) female pedants. He strove, then, to make these daughters, not learned ladies, but strong, healthy-minded women, fit for usefulness, wherever and however God might lead them: not fearing, however, in his dread of pedantry, as Sydney Smith says the "most of mankind" do, that "if you once suffer the women to eat of the tree of knowledge, the rest of the family will soon be reduced to the same aerial and unsatisfactory diet." The good father stopped far short of this: for he not only suffered, but encouraged his daughters to partake of the precious fruit—only taking care that it should be at proper seasons, and in proper measure. In removing from his native town to Stapleton, he unfortunately lost the greater part of his books; but this deficiency was in some measure supplied by his wonderful memory, which enabled him to give oral histories of Greece and Rome to his little auditors. A pleasant, beautiful picture, must that happy household have presented, assembled round the evening fire. The good mother, seated by the round table, looks often from the knitting at the animated face of the father, as he tells of the great battle or glorious victory of some favourite hero; while the steady Mary, the useful Betty, witty Sally, sprightly Hannah, and even the lamb of the flock, who sits on the good man's knee, are listening with earnest, eager attention. Is it strange that Mrs. More should tell us, after the lapse of perhaps half a century, that "the conversation of an enlightened parent constitutes the best parts of a child's education." How much would parents accomplish if this good example were followed more frequently in these days! Not only would the mind, but the heart be trained; love for home and home friends would grow with the growth, and strengthen with the



strength. The boy would appreciate and love these quiet social hours better than the child, and the man more than the boy.

Mrs. More (the mother) seems to have been an excellent housewife, and a sensible, though not at all a brilliant, woman. She had great influence with her husband; and it was by her suggestion, seconded by the earnest entreaties of Hannah, that each new study was commenced. Thus he was induced, after much consideration, to teach Hannah "a little Latin;" but a few weeks trial served to "frighten him with his own success," and he wished to lay it aside immediately. Very differently thought his pupil; delighted with her success, and much interested in the new study, she enlisted the willing mother on her side, and the zeal of the one, assisted by the plain good sense of the other, carried the point. This love for the language continued with her even in extreme old age. Mary, (the oldest,) when about twelve, was sent to an accomplished teacher in Bristol to learn French. The steadiness and energy, which ever distinguished the woman, may now be seen in embryo in the child; as three times a week, in sunshine or rain, she takes her solitary four miles walk, to get the knowledge which is in the evening or on the morrow to be distributed among the little ones. Hannah was her brightest and most eager pupil, and thus was laid the foundation for the intimate acquaintance with French which she afterwards acquired. As the family grew older, its increasing wants outgrew the Dominie's straitened means, when the elder sisters proposed adding to the family income by establishing a boarding-school in Bristol. Mary, Eliza, and Sarah undertook this difficult task, and, under the patronage of Mrs. Gwatkin and other influential friends, they succeeded admirably. These friends assisted and directed their zeal. That their zeal should have been tempered at all by wisdom, is the more surprising when we remember that Mary (the eldest) was scarcely one-and-twenty at the time.

Years afterwards, Sally gave Dr. Johnson the following account of the commencement of their career as teachers: "I will tell you how we were born with more desires than guineas, and how; as years increased our appetites, the cupboard at home began to grow too small to gratify them; and how, with a bottle of water, a bed and a blanket, we set out to seek our fortunes; and how we found a great house, with nothing in it; and how it was likely to remain so, till, looking into our knowledge-boxes, we found a little learning a good thing when land is gone; and at last by giving a little of this learning to those who had less, we got a good store of gold in return; but, alas! we wanted the wit to keep it." At the age of twelve Hannah became a pupil in the now flourishing school; and her rapid

progress in all things good, speaks well for her instructors. She seems to have enjoyed *these* days keenly,—and what wonder? Her careful and affectionate sisters guarded her from all boarding-school ills, while the best society in Bristol, young as she was, welcomed her ever gladly. Sir James Stonehouse, whose writings for the sick are known even on this side of the water, was one of her warmest friends and admirers; one who could say years after, when the fame of her intellectual and moral superiority was spread far and wide—"Ah, I always said that child was a great genius." Her conversational powers even then were remarkable: it is told that she could make her physician (Dr. Woodward, an intelligent and cultivated man) so far forget both his time and his patient, as to make a long visit, and only remember, as he was hastening down the stairs or out of the front door, that he had quite forgotten to ask the sick girl how she was. Even her games were intellectual; Shakspeare conversations, in which no talk was allowed except in the language of the great master, took the place of Blind-man's buff, and the like, at her parties. And she tells us, in after life, "it was wonderful how well the conversation was kept up." Those days, however, were before the Edgeworths and Trimmers, the Mary Howitts and Abbotts had arisen to bless and comfort childhood: books for the young were almost unknown; but the Pilgrim's Progress and Shakspeare were read oftener, and with better relish. At Bristol she enjoyed opportunities of culture not only from books, but from society. When she was but sixteen, the elder Sheridan delivered a course of lectures there on "Eloquence," which she attended, and which "made so strong an impression upon her young imagination, that her feelings could find utterance only in a copy of verses." A friend presented these to Mr. Sheridan, who soon sought her acquaintance and discerned her dawning talent. Another friend was soon after gained in Ferguson, the astronomer, who imbibed so strong a confidence in her taste, that he is said to have submitted most of his writings to her for correction. She herself, however, in later years seemed to think that she owed most of her improvement at this period to a literary linen-draper, named Peach, with whom she formed a close acquaintance. With all these aids and stimulants, her courage grew as well as her capacity, and at seventeen she wrote a pastoral drama, called "The Search after Happiness," which speedily ran through three editions. The "Inflexible Captive" appeared about a year afterwards, and several other poetical works followed. These were all well received, and have *some* merit, which lies, however, chiefly in their high moral aim. Though much more popular on their first appearance than her prose works, they lived

their day, and are now almost forgotten, while the more substantial prose is still held in esteem. These dramas were written for school performance. In those days, acting plays formed one branch of boarding-school education, and many of these were far from being either of an elevated or refined tendency. The "Search after Happiness," was certainly a great improvement on those then in use, and, as it took their place in many instances, we may say it did its share of good.

By this time, such success had crowned the efforts of the sisters, that they determined to enlarge their domain, and accordingly planned and built a large and convenient house; but even it would not contain the number of applicants,—sometimes twice as many as they could admit, presenting themselves. The father, (the mother had died some time before,) now an aged man, was comfortably established in town near them, where he could enjoy, in turn, his library, his garden, and his children. His was, indeed, a green old age; now could he see the fruit of the good seed early sown in the minds of his children. It was at this time, when Hannah was about twenty-one, that was begun and ended her experience in love, as the term is usually understood. The Misses Turner, who had been educated at the school, had long been Hannah's most intimate friends, and, by their persuasions, she was frequently induced to accompany them to Belmont, the seat of their cousin, Edward Turner, which was situated a few miles from Bristol. He seems to have been a man of fine taste, and not a little cultivation, of both mind and manners. No wonder, then, that a girl of fine appearance, and able to sympathize with him in all his intellectual pursuits, should have interested and finally engaged his affections, though he was a bachelor over forty. It is certain that he won her love, and asked her hand: but they were never married. How or what brought about this unexpected termination of what promised so fair, we cannot say. The *blame* is usually given to the gentleman. At all events, the one experiment sufficed: she never tried it again. Mr. Turner, however, continued to regard her with the highest esteem. His first toast at dinner, whether alone or in company, at home or abroad, was ever Miss Hannah More, and, at his death, he bequeathed to her a thousand pounds, as a slight token of regard. Dr. Langhorn offered himself to her, some years after, and, though a rejected suitor, remained a warm friend until his death.

We have now glanced at her childhood, and that dangerous period, early womanhood. Even at this age, when the world and its pleasures look so bright, while the bloom of youth and beauty were on her cheek, she was enabled to resist those influences which, by leading her into

fashion and folly, would have destroyed her taste and love for the intellectual and the holy. And herein lies one of the chief objections against what are called "fashionable pleasures." The stomach, accustomed to dainties, will not relish substantial and wholesome food, and bad health and a ruined constitution are the consequences. Hannah More avoided, in great measure, though not entirely, these snares. How? She was a Christian—a very imperfect one then, it is true; but yet *on the way* to the kingdom of God.

We must now follow her to London, where she appeared first in the year 1773, and was most cordially received in the brilliant literary circle which made this period so remarkable, as the favourite of Johnson and Sir Joshua Reynolds, the intimate friend of Garrick and Edmund Burke; having the esteem and confidence of men so opposite in all moral characteristics as Porteus (afterward Bishop of London) and Wilberforce, on the one hand, and Sheridan and Walpole on the other. She had a strange and unusual opportunity, as she writes to her sister in 1773, to "know something of the hurry, bustle, dissipation and nonsensical flutter of town life," as well as of the most brilliant literary circles. Never was woman more flattered and favoured: little wonder if her head had been quite turned. But, fortunately, she was made of "sterner stuff" than the sex (aye, or the other either) usually are, and was as much *improved* as injured by it all. Her raptures, when first introduced to a "live author," she often laughed over in after years, when her sisters would remind her of the time she was so anxious to see Dr. Johnson as to wish for a hiding place in some of his favourite places of resort. The desire did not long remain ungratified; for she had the pleasure of meeting him very soon after, at the house of Sir Joshua Reynolds. As he was handing her up stairs, Sir Joshua prepared her for the possibility of his being in one of his taciturn moods. She was agreeably surprised, however, when he came to meet her, with good humour in his countenance, accosting her with a verse of a Morning Hymn which she had written at the request of Sir James Stonehouse. He continued (wonderful to say!) in this pleasant humour all the evening.

Of her first visit to the Leviathan in his own house, she says,—  
"We have paid another visit to Miss Reynolds. She had sent to engage Dr. Percy, (Percy's collection,—now you know him,) quite a sprightly modern, instead of a rusty antique, as I expected. He was no sooner gone, than the most amiable and obliging of women (Miss Reynolds) ordered the coach, to take us to Dr. Johnson's *very own house*; yes, Abyssinia Johnson! Dictionary Johnson! Rambler's, Idler's, and Irene's Johnson! Can you picture to your—

selves the palpitation of our hearts as we approached his mansion? The conversation turned upon a new work of his, just going to the press, (the *Tour to the Hebrides*,) and his old friend Richardson. Mrs. Williams, the blind poet, who lives with him, was introduced to us. She is engaging in her manners; her conversation lively and entertaining. Miss Reynolds told the doctor of all our rapturous exclamations on the road. He shook his scientific head at Hannah, and said, "She was a *silly thing*." When our visit was ended, he called for his hat, (as it rained,) to attend us down a very long entry to our coach; and not Rasselas could have acquitted himself more *en cavalier*. We are engaged with him at Sir Joshua's, Wednesday evening. What do you think of us?"

The friendship thus begun was not a transient feeling, but an affectionate regard, which continued unabated on both sides until the death of Dr. Johnson. In the following year her sister Sally alludes to the affection between Johnson and Hannah thus: "If a wedding should take place before our return, don't be surprised,—between the mother of 'Sir Eldred' [one of Hannah's late productions] and the father of 'Irene'—nay, Mrs. Montagu says, if tender words are the precursors of connubial engagements, we may expect great things; for it is nothing but 'child,' a 'little fool,' 'love,' and 'dearest.'" Johnson often spoke afterwards of the interest and esteem he felt for all the sisters, founded upon an appreciation of their talents and characters. There was perhaps nothing about them which struck his mind more forcibly than the love and harmony which subsisted between them. Upon one occasion he thus speaks of it: "What! five women live happily together! I will come and see you; I love you both, I love you all five. I never was at Bristol; I will come on purpose to see you. I have spent a happy evening, and am glad I came. God forever keep you. You live lives to shame duchesses." But though returning warmly the kind feelings of all her distinguished friends, it was to Garrick that Hannah's heart clung most strongly. He and his accomplished wife held the first place in her affection; and from her introduction to him, in early womanhood, till extreme old age, her feelings of love for him knew no ebb. Only a few weeks before her death, and more than fifty *after his*, she spoke of him most tenderly and affectionately.

Much as she enjoyed the "conversation" and cultivation of the society in which she moved, her eyes were not blinded to the follies common even in this refined circle. A fashionable lady's dress in our own day is foolish and unreasonable enough, but surely it is sensible and beautiful compared with the absurd costume which then prevailed. We find Miss More speaking thus of it in one of her



home letters, dated 1775. "I am going, to-day, to a great dinner; nothing can be conceived so absurd, extravagant, and fantastical as the present mode of dressing the head. Simplicity and modesty are things so much exploded, that the very names are no longer remembered. I have just escaped from one of the most fashionable disfigurers; and though I charged him to dress me with the greatest simplicity, and to have only a very distant eye upon the fashion, just enough to avoid the pride of singularity, without running into ridiculous excess, yet, in spite of all these sage didactics, I absolutely blush at myself, and turn to the glass with as much caution as a vain beauty just risen from the small-pox, which cannot be a more disfiguring disease than the present mode of dressing." Again she says, speaking of the head-gear of some ladies who had just left her, "I hardly do them justice when I pronounce that they had among them on their heads, an acre and a half of shrubbery, besides slopes, grass-plots, tulip beds, clumps of peonies, kitchen gardens and green-houses." Nor was this curious taste confined to the gay metropolis; for, even in the country, she finds ladies "with large quantities of fruit on their heads," and others with long "perpendicular caps, hung with four or five ostrich feathers of various colours." Garrick struck a strong blow at this fashionable folly, by appearing one evening on the stage, his cap decorated with a profusion of every sort of vegetables, and a huge carrot hanging down on each side.

But to return to Hannah More, in London. Let us now pay a visit with her to the Blue-Stocking club, and have what Mrs. Knight calls a "Peep at the Blues." This club was a literary assemblage which met at Mrs. Montagu's, or Mrs. Vesey's. The strange name of *Bas Bleu*, which has since become the family name of literary or pedantic women, was suggested, it is said, by the hose of one of its most admired *male* members, Benjamin Stillingfleet. The club "was composed of persons distinguished for wit and talent, who met, without ceremony or supper, to enjoy each other's society without cards or dancing." Elizabeth Montagu, a most prominent member, was one of the most elegant women of her day,—a widow, with an ample fortune, who had, in youth, possessed rare beauty, of which traces were evident, even in her old age. Her splendid mansion in Berkeley-square, was frequented by a distinguished society, which her wit and grace were fitted to adorn. She was an author too. Her essay on Shakspeare, which appeared in 1769, was much admired; Cowper spoke of it in the most flattering terms; but we know her best by a volume of letters which are charmingly communicative. One of her most loved friends was Elizabeth Carter, also a literary



woman, and a great favourite with Dr. Johnson. Let no parent despair of a dull child, after Elizabeth Carter; for she is said to have been so exceedingly stupid that even her father gave up teaching her, thinking it a hopeless task. But *she* was faithful and industrious, and at last conquered; for she became a really learned woman. The fishermen at Deal where her country house was situated, called her the "Almanac maker," respectfully enough—to make an almanac being, in their opinion, the highest achievement of intellect. This, with Johnson's high opinion of her acquirements, will surely be proof positive. Another of the coterie was Mrs. Chapone, whose "Letters to the Young" were once thought indispensable to every young lady's work-table, and are even now to be found in out-of-the-way nooks. Mrs. Boscawen, and the enthusiastic and accomplished Mrs. Vesey, were also members; and all these, with Reynolds, Burke, Johnson and Garrick, must have formed a goodly company. Miss More's home letters at this period are very interesting, both for their freedom and vivacity, and for the details which they contain of her intercourse with these great and gifted men.

During the interval between her first and second visit to the metropolis, she wrote several poems—Sir Eldred of the Bower, The Bleeding Rock, and others—which were all well received: better, indeed, in our opinion, than they deserved. It is not as a poet that Hannah More commands our respect, but as an industrious, Christian woman. Her "better life" we have not yet arrived at, though we have followed her through thirty years of her stay upon earth. Yet even now we often find her speaking of the "wearisomeness of fashionable life," of her dislike of public amusements and of plays, "unless, indeed, when Garrick plays;" and hereafter we shall hear her speak not only of the wearisomeness of them all, but of their sinfulness and vanity. She herself wrote several plays, which were performed with great success; but, in after years, she spoke in terms of the most unqualified disapprobation of such amusements. Even at this time she saw and felt their injurious tendency; but fancied that the play and play-house might be purified and refined so as to make a harmless, if not improving amusement. With this vain hope were her plays written.

Her industry at this time was truly remarkable. Even during her stay with the Garricks in London, when society made so many inroads upon her time, she was accustomed to read four hours a day, and often to write ten. Of her popularity with the public we may judge by the success of a little poem, written after her return to Bristol and addressed to Dragon, Garrick's favourite dog. She had not thought of publishing it, and manuscript copies were handed around

among her friends, till at last she was induced to print it, when one thousand copies were sold in a single week. The ode is certainly a very sensible and witty one, to be addressed to a dog; but, doubtless, as Mrs. Knight says, what Dragon failed to appreciate, his master would. Garrick, for many years the prince and pride of the British stage, was now about to leave it forever, and she refers very happily to this event in the ode:—

“How wise! a short retreat to steal,  
The vanity of life to feel,  
And from its cares to fly;  
To act one calm, domestic scene,  
Earth’s bustle and the grave between,  
Retire, and learn to die.”

During the following summer we hear of her in Norfolk, “hunting up old friends of her father’s, visiting country cousins, eating brown bread and custards, and thoroughly appreciating all the good sense that fell in her way.” A change this, from the elegant town circle she had so lately left; yet she seems to have enjoyed it well, and esteemed most highly the “plain people” who surrounded her. An extract from one of her letters speaks well on this point, and gives us a good homely truth besides. “I have long ago found out, that hardly anybody but frugal, plain people, do generous things. Our cousin Cotton, who, I dare say, is often ridiculed for his simplicity and frugality, can yet lay down £200, without being sure of ever receiving a shilling interest, for the laudable purpose of establishing a minister, to whom he is still a very considerable contributor. This is commonly the case; and I am apt to conceive a prejudice against everybody who makes a great figure, and to suspect those who *talk* generously.”

In 1777 we find her writing again, and, at the earnest solicitations of Garrick, she resolved to try her powers in drama. “Percy” was the fruit. Garrick wrote the prologue, and the success of the play was complete; it ran for twelve nights with crowded houses, and yielded the author £700. Her delight at its success is natural; though this same success was a sad encouragement to the growth of a certain kind of vanity, of which the good Hannah was never destitute, and which peeps out obviously enough in her letters of this period. But, perhaps, we should rather be surprised to find so few displays of this kind, when we remember the circumstances and temptations which surrounded her. She was an “almost Christian” in a dream, from which the death of Garrick awakened her. This event took place in 1779; her love for him was excessive, and his death was a sudden and awful blow to her. She immediately went to London,

to be with the one, (perhaps the *only* one,) whose grief was greater than her own. Her *serious* thoughts at this time we learn from her letters, in which we frequently find such passages as the following: "His new house is not so pleasant as Hampton, or so splendid as the Adelphi; but it is commodious enough for the wants of its inhabitant; and, besides, it is so quiet that he will never be disturbed until the eternal morning. May he then find mercy!" And again, after the last solemn scene was over, and she had seen his body laid in the grave, she says, "And this is all of Garrick! yet a very little while, and he shall say to the worm, 'Thou art my brother; and to corruption, Thou art my mother and my sister.' So passes away the fashion of this world."

Mrs. Knight tells us a few particulars of his early life: how from poverty and obscurity he raised himself to wealth and eminence in the world; of his entering, when about nineteen, the newly-opened seminary of "Samuel Johnson, which, after a few weeks' trial, was abandoned by both master and pupil;" and how the two went *together* to London, and at last made for themselves great names. She refers also to the noble nature of Garrick, to his unflinching generosity and benevolence, which never allowed him to turn a deaf ear to the cry of the needy—heart, hand and purse were always open to them. She dwells also upon the regret, which every pious mind must feel, that all this nobleness, both of mind and heart, was not turned to a better account, than that of the mere *amusement* of the passing hour. In every social circle he was the admired of all; in his profession, he undoubtedly stands first; and yet we can but say of him, "Alas, poor Garrick!"

After his death, Miss More wrote two plays, "The Fatal Falsehood," and "The Inflexible Captive," which were her last dramatic productions. She became convinced soon afterwards of the vanity of attempting to make these amusements profitable; nay, more, she saw fully the sin of them, and laid them aside forever. *Her opinion* on this subject is worthy of regard: for she had enjoyed both the opportunity and the capacity of perceiving the effects of the theatre. "I think there is a substantial difference between seeing and reading a dramatic composition; and that the objections which lie so strongly against the one, are not, at least in the same degree, applicable to the other. While there is an essential and inseparable danger attendant on dramatic exhibitions, the danger in *reading* a play arises solely from the improper *sentiments* contained in it. It is the semblance of real action which is given to the piece by different persons supporting the different parts, and by their dress, tones, and gestures, heightening the representation into a kind of enchantment;

it is the pageantry, the splendour of the spectacle, and even the show of the spectators—these are the circumstances which fill the theatre, produce the effect, and create the danger. These give a pernicious force to sentiments, which, when read, may merely explain the mysterious action of the human heart, but which, when thus uttered and accompanied, become contagious and destructive. These, in short, make up a scene of temptation and seduction, of over-wrought voluptuousness and unnerving pleasure, which ill accords with a desire to be enlightened by the doctrines, or governed by the principles of the gospel of Jesus Christ. What the stage might be under another and an imaginary state of things, it is not very easy for us to know, and, therefore, not very important to inquire. Nor is it the soundest logic to argue on the possible goodness of a thing, which, in the present circumstances of society, is doing positive evil, from the imagined good that thing might be conjectured to produce in a supposed state of unattainable improvement; for, unfortunately, nothing can be done until not only the stage itself has undergone complete purification, but until the audience shall be purified also. We must first suppose a state of society in which the spectators will be disposed to relish all that is pure, and to reprobate all that is corrupt, before the system of a pure and uncorrupt theatre can be adopted with any reasonable hope of success: there must always be a harmony between the taste of the spectator and the nature of the spectacle, in order to produce pleasure; for people go to a play not to be instructed, but to be amused."

In 1780 and 1781 we find her again at Hampton, cheering Mrs. Garrick with her society, and assisting her to read and arrange the private letters of the departed master of the mansion; his list of correspondents had been very extensive, and many a name of eminence was there whose owner, like Garrick, now slept in the dust. In writing home, she speaks of this employment (which, though sad, brought with it the reward of wholesome reflection) thus,—“I have been reading the friendly correspondence of all the men who have made a figure in the annals of business or literature for the last forty years: for I think I hardly miss a name of any eminence in Great Britain, and not many in France. It is not the least instructive part of this employment, to consider where almost all of these great men are now! The play-writers, where are they? and the poets, are their fires extinguished? Did Lord Bath, or Bishop Warburton, or Lord Chatham, or Goldsmith, or Churchill, or Chesterfield, trouble themselves with thinking that the heads which dictated these bright epistles would so soon be laid low? Did they imagine that such a nobody as I am, whom they would have disdained to reckon with

the dogs of their flocks,' should have the arranging and disposing of them?"

From the death of this dear friend till Hannah's retreat to Cowslip Green, we notice an effort, manifest both in her life and letters, to detach herself from the world and its amusements, to which she was now beginning to feel that too much of her time had been devoted. During this interval, she was a great deal with her widowed friend at Hampton; where she wrote several poems, "Belshazzar" and "Sensibility" among them: the latter being, perhaps, the best verse Miss Hannah More produced. During the summer of 1782 we find her again with Dr. Johnson. She met him at Oxford, "sad, sick, and disconsolate." The loss of a much-loved friend, (Mr. Thrale,) "one whose eye, as Johnson himself said, for fifteen years had scarcely been turned upon him, but with respect and tenderness," had overwhelmed him with sadness. "For such another friend," he says, "the general course of human things will not suffer me to hope." And again most mournfully: "In our walk through life, we have dropped our companions, and are now to pick up such as chance may offer, or travel alone." Alas, the great man knew not *then*, "the Friend that sticketh closer than a brother;" else his pilgrimage to that house with many mansions, in the quiet land of rest and reward, would not have seemed so wearisome and so dark. With this knowledge and love in his heart, as friend after friend departed from him, "looking unto Jesus," he might have said, "*Thou wilt never leave or forsake me.*" But he left for a death-bed what should have been the work of a life time—this very "looking unto Jesus;"—for a death-bed of physical agony was reserved his solemn question,—“What man can say that his repentance has not been such as to require being repented of?” and when the morality and good inculcated in his writings was urged upon him, still his reply was, “How can I tell that I have done enough?”—a fearful question this, that *we* may not answer. Of justification by *faith*, he seems to have had no just conception; and when Mr. Winstanley presented unto him the “Lamb of God,” as he who taketh away the sin of the world, he seized upon the blessed truth with earnestness; and we can hope that it proved a savour of life unto his soul. His physician, Dr. Brocklesly, tells us: “For some time before his death, all his fears were calmed and absorbed by the prevalence of his *faith* and his trust in the merit and propitiation of Jesus Christ.” Here we see the difference between nominal and real Christianity. This great and mighty man of genius, on his bed of death, could have been taught by the most humble and ignorant of Christians; for how many such are there, who can say, “*I know that my Redeemer liveth.*” Happy, glorious way to im-

mortality, in which a wayfaring man, though a fool, may walk as confidently and safely as earth's brightest favourite. Johnson's death, however, we hope, was that of the righteous.

Hannah's father died also in 1783, and that too when she was away from him at Hampton; nor does she seem to have heard of his illness till the sad news of his death arrived. Here was another earthly bond unloosed. In the same year Dr. Kennicott, one more well beloved friend, was taken from her. Dr. Johnson's death occurred *after* these, though we have mentioned it first.

During the summer of 1784, while Miss More was with her sisters at Bristol, she became acquainted with the extraordinary person known as the Bristol milk-woman, Ann Yearsley. She found her in the most abject poverty and misery; amidst all of which, however, she had written a large amount of poetry, which bore evident marks of genius. Her ignorance, too, was extreme; her library consisted of a Bible, and a copy of Milton. Miss More at once began the task of training her untaught mind; and having made her a comfortable home, she corrected and arranged her poems, and, after writing in her favour to many influential friends, she circulated her poems among them; thus obtaining for the woman's use, subscriptions which amounted to quite a respectable sum, £500, or more. This she placed in the funds under the trusteeship of Mrs. Montagu, to be used solely for her. For thirteen months her time was chiefly engaged in this most charitable undertaking. Ill rewarded, however, were all her pains; the woman turned out unworthy and ungrateful; but her benefactor had at least the satisfaction of knowing, that she had done *her* duty. This unfortunate example of ingratitude did not harden her heart against the needy and the suffering; to such she was ever kind and generous—generous not only with this world's goods, but also with the instruction which should prepare them for another.

We have frequently remarked the earnest desire of Hannah More's heart, for a higher and more religious life. These aspirations were now assuming a more practical and enduring shape. In 1785 she had reached her fortieth year, and had written little but poems, whose tendency was *moral* indeed, but nothing more. Her life and conversation heretofore had not been entirely unprofitable; but she felt in looking back upon it, as if she had done nothing. From her retirement to Cowslip Green (in 1786) until her death, we see a different being from the accomplished woman we have heretofore been regarding: from this time her accomplishments and intellectual gifts were used solely in the service of God. To fit herself for her great work, was now her earnest endeavour; and she begins with



her own heart. Her correspondence with several pious friends, but especially her letters to Rev. John Newton, tell us well of the trials and difficulties which beset her path. As with most Christians, trifles, and what might well be called "innocent pleasures," impeded her progress more than aught else. In her letters to Mr. Newton, we often find such passages as the following, and how many of us might truly say the like:—

"The care of my garden gives me employment, health, and spirits. I want to know, dear sir, if it is peculiar to myself to form ideal plans of perfect virtue, and to dream of all manner of imaginary goodness in untried circumstances, while one neglects the immediate duties of one's actual situation? Do I make myself understood? I have always fancied that if I could secure to myself such a quiet retreat as I have now really accomplished, I should be wonderfully good; that I should have leisure to store my mind with such and such maxims of wisdom; that I should be safe from such and such temptations; that, in short, my whole summers would be smooth periods of peace and goodness. Now, the misfortune is, I have actually found a great deal of the comfort I expected, but without any of the concomitant virtues. I am certainly happier here than in the agitation of the world, but I do not find that I am one bit better; with full *leisure* to rectify my heart and affections, the disposition unluckily does not come. I have the mortification to find that petty and (as they are called) innocent employments can detain my heart from heaven as much as tumultuous pleasures. If to the pure all things are pure, the reverse must be also true, when I can contrive to make so harmless an employment as the cultivation of flowers stand in the room of a vice, by the great portion of time I give up to it, and by the entire dominion it has over my mind. You will tell me that if the affections be estranged from their proper object, it signifies not much whether a bunch of roses or a pack of cards effects it. I pass my life in intending to get the better of this; but life is passing away, and the reform never begins. It is a very significant saying, though a very odd one, of one of the Puritans, that "hell is paved with good intentions." I sometimes tremble to think how large a square my procrastination alone may furnish to this tessellated pavement."

The good man's reply was most excellent, worthy of being offered to every one in like manner perplexed and in earnest. This correspondence was, doubtless, the means of much good to her, and her advancement is very evident. Her first production in her country home was a little volume called "Thoughts on the Importance of the Manners of the Great to General Society." It appeared anonymously; and we may judge of the merit of the work from its being attributed first to Mr. Wilberforce, and then to the Bishop of London. It was not long, however, before the true author was known, and much applauded by the pious and thoughtful. It was a direct attack upon many evils prevalent in the higher circles. On this subject she was well fitted to write: her acquaintance with fashionable life was neither slight nor superficial; moreover, her own mind was not led astray by its tinsel and glitter. This little book was but the *introduction*, however. Mr. Newton says, "It is like the morning spread upon

the mountains, the harbinger of advancing day." She herself says, "In this little book I have not gone deep; it is but a superficial view of the subject; it is confined to prevailing practical evils. Should this succeed, I hope, by the blessing of God, another time to attack more strongly the *principle*. I hope it may be useful to myself at least, as I give a sort of public pledge of my principles, to which I pray I may be enabled to act up." Of that numerous class which we may call negative Christians—those who know of God without serving him, acknowledge without *believing* on him—she writes clearly and well, showing fully their danger and guilt. The employing of hair-dressers on Sunday, teaching servants the *untrue* "not at home," and other like customs, she talks of vigorously, yet in a kind as well as firm tone. The book sold well, seven large editions disappearing in a few months; and we hope it did good also. In two years after she sends forth another, and equally excellent volume, treating of the same subject as its predecessor, only striking deeper, more at the root. We may learn a little of its character from the name it bore, "Estimate of the Religion of the Fashionable World." We have spoken of her *poetical* works having lived *their* day, which is now gone by; but very different are her later productions. These lose nothing by age, and might now be read with as much interest and profit, as though they were the work of yesterday. Much good might be done in this country, by a new edition of some of them, well circulated and well read.

She was at this time enjoying the intimacy of two of earth's purest spirits, the Rev. John Newton and William Wilberforce. The influence of the first, we have seen, was exerted to make her a more earnest and devoted Christian. We will now look at the second—and before we regard their friendship and its effects, let us glance for a moment at the *man*. A fine intellect, a kind heart, an ample fortune, and a seat in Parliament, are advantages—we had almost said snares—not often bestowed upon a man of six and twenty; yet all these and more, were given to William Wilberforce. His first distinct religious convictions were received from reading Doddridge's *Rise and Progress of Religion*, which accidentally fell in his way while travelling on the continent. Surprised at his own ignorance and folly, thus fully displayed to him, he cried, "I will search the Scriptures, and see if these things are so." Meeting in them a confirmation of all his fears, he began to search also for the *hope* set before him, and ere long was rewarded, for he found the truth, and received it into a willing heart. Mrs. Knight says of him at this period, "Wilberforce soon appeared a changed man, a living epistle of the grace of God, known and read of all men. In his con-

secration to the service of his Divine Master, there was no reserve, or compromise: he gave up himself and his all: 'Henceforth let me do with all my might, while the day lasts,' was the sleepless endeavour of his life."

Many were the good things which he accomplished; but the great work of his life was the abolition of the African slave-trade: this he undertook in 1787, when about twenty-eight years of age. The subject had been privately discussed for several years, and many agreed that it *ought* to be abolished; but how? Where was the man strong enough, to stand forth calmly and resolutely against the fearful odds in the British Parliament? Burke had thought of it; but he dared not undertake it. Wilberforce was the man with this stout heart and firm arm. Work he found to do; and he did it with his might. The length and severity of the struggle we know, and its glorious issue too. Well may British freemen look proudly on the name of Wilberforce; a beautiful and peaceful household word it has now become. Miss More sympathized strongly in this battle for the oppressed—we find the feeling in her letters, where, after talking of the "champion," whose zeal she says was sleepless, she dwells upon the justice of the cause. She even published a poem, which she called "the Slave Trade." We should call her an abolitionist, for her whole heart seems with him and his friends. As the twelfth of May (when the question was to be brought before the House of Commons) approached the excitement increased,—“the fate of Africa now trembled in the balance.” The eloquence of Wilberforce on that day surprised even his warmest admirers; his appeal was, indeed, masterly: so fully did he display the justice of his cause, that he carried all before him. Pitt, Burke, and Fox followed where they had feared to lead, and supported him manfully.

But to return to Miss More, whom we find next at Rosedale, the seat of Mrs. Montagu; thence, after a pleasant excursion on the Wye with Mr. and Miss Wilberforce, she returns home. Very shortly after, the same little party are together at Cowslip-Green, rambling over the hills and cliffs, and enjoying country life in perfection. There was one part of the neighbourhood the strangers had not visited; and from the disappointments which had followed every effort, the sisters almost feared Mr. W. would “never get to Cheddar.” These were bold romantic cliffs at about ten miles' distance from the cottage, and from their wild beauty added much to the scenery, and were the resort of all travellers in that region. At length, however, a morning was given to Cheddar, and the sisters, particularly Patty, looked anxiously for their guests' return, when running into the parlour she inquired triumphantly, “How he liked the cliffs?” “Very

fine," he replied, "but the poverty and distress of the people are dreadful." "This was all that passed," said Patty, in relating the circumstance. "Wilberforce soon retired to his room, and dismissed even his reader. I said to Hannah and his sister, that I feared he was not well. The cold chicken and wine put into the carriage for his dinner, was returned untouched. He appeared at supper, seemingly refreshed with a higher feast than we had sent with him. The servant, at his desire, was dismissed, when immediately he began: 'Miss Hannah More, something must be done for Cheddar!' He then gave us a particular account of his day, of the inquiries he had made respecting the poor; there was no resident minister, no manufactory, nor did there appear any dawn of comfort, either temporal or spiritual. The method and possibility of assisting them was discussed till a late hour; it was then decided, in a few words, by Mr. Wilberforce's exclaiming: 'If you will be at the trouble, I will be at the expense.' Mr. W. and his sister left us in a day or two. We turned many schemes in our head every possible way; at length those measures were adopted, which led to the formation of the different schools." Here we see how Mr. Wilberforce's friendship was turned to good account. This was "a word spoken in season, and behold how good it was!" These industrious Christian sisters needed naught else; the *suggestion* of the duty was all they required, and speedily both heart and hand were busy with the new work. The population of this region was in the lowest state of degradation and misery, living in the caves and fissures of the rocks, and earning a miserable subsistence by selling roots and minerals to the travellers who chanced to pass that way. Truly it needed a missionary spirit to enter these abodes of want and woe; and what made the task more difficult, these wretched beings themselves were unwilling to be enlightened—civilized we might say. Sunday schools were established among them; then week-day schools, for spinning, knitting and sewing. A faithful woman and her daughter were engaged to attend to the schools, and nurse and visit the sick. Under the blessing of God, by their labours, Cheddar became civilized, nay, more, Christianized, in a few years: and now these labourers must look for other fields. These were to be found near at hand, and Shipham and Axbridge felt their kindness. All this time Wilberforce was not unmindful of the pecuniary means necessary to carry out these reforms. We find him writing to the sisters thus: "I have more money than time, and if you, or your sister, will condescend to be my almoner, you will enable me to employ some of the superfluity it has pleased God to give me to some good purpose. Sure am I that they who subscribe attention and industry furnish articles of more sterling and in-

trinsic value. Besides, I have a rich banker in London, Mr. Henry Thornton, whom I cannot oblige so much as by drawing on him for purposes like these. I shall take the liberty of enclosing a draft for £40; but this is only for a beginning." Here was a rich man, laying up treasure in heaven. Right joyfully did the sisters accept this offer; and the use they made of it, we shall see hereafter. About this time the elder ones gave up their school, and retired to a comfortable house in Bath, where "they might spend their old age in quiet and peace." They were well rewarded for their twenty years' exertions, both in honour and profit, and now they could command all the comforts, and even many luxuries, so much enjoyed in old age. Mrs. Knight says, "Henceforth the sisters had two homes—sometimes at Cowslip-Green, sometimes at Bath; and the fraternal tie was strengthened and hallowed by the hearty co-operation of each other in holy purposes and useful plans."

Of the extent of their labours we may form some idea from what Miss Hannah tells us of the teachers merely whom they employed to assist them: "The teaching of the teachers is not the least part of the work, having about thirty masters and mistresses, with under-teachers; one has continually to bear with the faults, the ignorance, the prejudices, humours, misfortunes, and debts of all these poor, well-meaning people. I hope, however, it teaches one forbearance, and it serves to put me in mind how much God has to bear from me. I now and then comfort Patty in our journeys home at night, by saying, If we do these people no good, I hope we do some little good to ourselves."

Their energy and faithfulness might well put to the blush those who shrink from engaging in Sunday-schools *now*, when a few minutes' walk takes one to an orderly class in a decent and commodious building. They had, in the beginning, to collect their scholars, and build their school-house, and then commence at the root of everything, in forming them. They visited every Sunday at least two or three parishes, riding from ten to thirty miles, and enduring thirteen hours' exposure to the weather, which, when extremely inclement, sometimes compelled them to pass the night at some of the villages: and all this they continued for upwards of twenty years. What examples are these to the Christian women of these days! How much charity and long-suffering are displayed in these labours of love! Now were Miss Hannah's longings for a "better life" satisfied—*nay*, not *satisfied*, for that were impossible on earth—and still she wished for more to do, and the ability to accomplish it. "Pray for me, (she writes to a friend,) that I may be able to do *more* and *better*." At this time, the good



work had been carried through three parishes; even Mendip, which was most remote from Cowslip-Green, was rejoicing and prosperous.

Her intimacy and correspondence with Mr. Newton, continues full of interest. He spent one happy week with the sisters at the Green, when their pleasure was equalled only by his own. We can well believe Hannah when she says, "My chief earthly pleasures are of the social kind; few others when they are past are pleasing in the retrospect, but friendship founded in grace is always delightful. An interchange of hearts, and even of looks, with those who have joint communion in the objects and blessings of the gospel, is worth more than all the glittering things the world can offer." She was, indeed, blessed in her friends.

Her next important publications were a series of tales of a political character, advocating conservative doctrines, and intended as an antidote to the democratic sentiments which were prevalent at the time. These tales appeared in monthly numbers, and attracted so much attention, that more than a million copies were sold. Finding it so successful, she thought the same popular style might succeed well in advocating temperance and religion; and thence sprung the plan of the Cheap Repository. This was a publication to furnish a story, a ballad, and a tract, every month, to be sustained partly by subscription, in order to enable the poorest cottager to take it. The plan was very successful, not only in their own parishes, but in all parts of England. Patty and Sally lent valuable aid; the one in distributing, and the other in assisting her to write the tracts. Her friends in London too were much interested. Bishop Porteus kept a table in his library always covered with them, that they might at least be made the subject of conversation; and the Earl of Oxford was equally anxious for their circulation. "Thank you a thousand times for your most ingenious plan," wrote he to Miss Hannah; "may great success reward you! How calm and comfortable must your slumbers be, on the pillow of every day's good deeds!"

During the winter of 1794, she again visited London, and here, amidst the fascinations and snares of fashionable life, we find her keeping a close watch over her heart that she might retain the Christian spirit that years of self-denial had given her. Her journal says, in one place, "I see the need of doing the duty of every day in *its* day. When I look back on the past week, I see cause of mourning over my vanity and folly. Sloth and self are getting strong dominion, and much time wasted that I had devoted to improvement. Let these continual discoveries make me humble." Again she says, "Much kindness, literary and elegant society: but the habits



of polished life, even of virtuous and pious people, are too relaxing. Much serious reading, but not a serious spirit; good health with increased relaxation of mind: thus are the blessings of God turned against himself."

The tracts in the Cheap Repository are most excellent as well as popular; perhaps none of her writings have more merit. The Shepherd of Salisbury Plain is one, and a happy specimen of her skill in this department. The ballads were of the same character; of these Mrs. Knight gives a fine example, in the Two Weavers, or, Turn the Carpet. We cannot wonder, as we read, at their unprecedented popularity.

In 1797 we find Wilberforce, just after his marriage, making a second visit to Cowslip-Green; and again at Cheddar too, which eight years before he had visited under far different circumstances. Where want, misery, and ignorance then prevailed, industry, contentment and neatness now reigned. Schools and churches were both attended and respected now, by the same people who had then refused to hear of such dangerous innovations; and better than all, there were earnest and true Christians among those who were then no better than the heathen who have never heard of God. No wonder that the soul of this sincere servant of God "swelled with joy and gratitude," as he beheld the blessed improvement.

On the New Year's day of 1798, Hannah More renewed her dedication of herself to her Heavenly Master, even more earnestly than ever. In her daily writing we find, "Let me now give myself away with a more entire surrender than I have ever yet made." During the past year she had lost many friends; yet had many left to love and to flatter still. Of flattery she seems much afraid. We often find her writing thus: "Am I tempted to vanity? Let me recall to mind the shining friends I have lost this year,—eminent each in his different way,—yet he that is least in the kingdom of heaven is greater than either." Horace Walpole was one of these, whose correspondence and friendship had continued unchanged for twenty years. Her labours this year were extended to Wedmore—a large and very ignorant parish—where she met with much opposition; the farmers objecting much to what they called her interference, and opposing all her efforts so strongly, that many a less determined spirit would have given up in despair. But she was enabled by God's grace to withstand it all, and was successful at last. About this time, she published "*Strictures on Female Education*"—a work of such discrimination and good sense that we should wish to see it in every father's library or mother's work-table. Mrs. Knight quotes some excellent passages, which are strong enough to do good, even in the

small quantities her space would allow her to give. About this time she had some difficulties relating to her schools, of a more discouraging nature than all the opposition she had yet experienced. It seems that the curate (whose name was Bere) of one of the parishes, had charged the master of the school in operation there, with being a Methodist, and also with teaching these doctrines to his pupils. So far as we can learn this was *inferred*, because he sometimes prayed extemporaneously, and encouraged the people to talk among themselves of God's goodness to them; in other words, to tell their religious experience. Great recommendation as this seems to us, it was a fearful fault in the estimation of these good Churchmen, and the man was accordingly dismissed—scarcely with Miss More's *approval*, but certainly with her consent. Mr. Young (the accused teacher) was a man of uprightness and integrity, and had been in her employ for more than ten years. We should not have expected, that one so discriminating and sensible as she usually was, would have consented to injure one whose conduct both her judgment and her heart approved; we can only cover it with the charitable reflection that the wisest and best of human beings may sometimes err. As she could not procure another suitable teacher, the school was disbanded and scattered, which cost her many tears. Yet even in her farewell address to these pupils, after speaking of the sorrow she feels at not being able to meet them, as she had formerly done, regularly, she says of this man, whose enemies could accuse him of nothing worse than "Methodism;" "I earnestly request that though you treat him as a kind friend and neighbour, you do not, either by many or by few, resort to him for instruction." Alas for poor humanity, when even Hannah More's heart contained so much of bigotry and intolerance. Bating this one paragraph, the address is a capital one, full of kindness and love both to God and man. But her troubles ended not with the dismissal of the teacher and the closing of the school. It seems that the rector, finding on examination that Mr. Bere (the curate) had shown a very unchristian spirit in the matter, deprived him of the curacy, all of which Mr. Bere accused Miss More of having brought about on account of her dislike to him. He persecuted her for years, charging her with all sorts of injustice and wickedness—Jacobinism, disloyalty, and even French infidelity were added to Methodism. Hard charges, indeed, to be made against one who had so long laboured against *all* these things; yet for three years this persecution continued. During this time, too, she had a most distressing illness, which confined her to the house for more than seven months. Nothing shows more conclusively her truly Christian spirit than the manner in which she endured these trials. At one time, when things

were at their worst, she writes, "These calumnies are of too dreadful a nature to be borne, except from a full conviction that it is the will of God, who is pleased thus to exercise me for my purification. Who knows but in the final issue of things I may have reason to think these bad men are my best friends, having never before tasted anything but dangerous prosperity or unmerited praise?" And again she says, "If it pleases God thus to put an end to my little (how little!) usefulness, I hope to be enabled to submit to his will—not only to submit to it, because I cannot help it; but to *acquiesce* in it, *because it is holy, just, and good.*"

In 1801, she removed to Barley-Wood. This was a much larger and more beautiful mansion than the cottage at Cowslip-Green, situated on a rising ground near Torrington, and commanding a fine view of "hill and valley, hamlet and green." The sisters resolved to have but one home hereafter; and accordingly the house in Bath was given up, and all removed to Barley-Wood. "Lord, grant," says Hannah, "that this prove a blessing to us all, and draw us nearer to him; make us thankful that our lot has fallen in so pleasant a place, that we have a goodly heritage; but let us not take up with so poor a portion as *this* life, or anything in it."

Her journal at this time is full of spiritual life; we now find records of her earnest striving after "a closer walk with God." The year 1806 was an eventful period for England; for during its course Wilberforce accomplished the great work to which he had devoted "the prime of his life and the strength of his manhood." The abolition of the slave-trade had been gaining ground slowly but steadily with the British public; and now, nearly twenty years after his introduction of the subject to the House of Commons, we find its advocate, earnestly as ever, labouring in its behalf. The first reading of the bill took place in the House of Lords on the 22d of February. Can we wonder, that when the vote was taken, and stood seventy-two to twenty-eight, he exclaimed, from the fulness of his thankful heart, "O Lord, let me praise thee with my whole heart?" And again, when a month later, having passed both houses, the king's sanction had made it *law*, he says, "What thanks do I owe the Giver of all good, for bringing me, in his gracious providence, to this great cause, which at length, after nineteen years of labour, is successful."

At Barley-Wood, too, there was rejoicing, though the mistress lay on a bed of suffering; her pain was almost forgotten, in joy that the oppressed and enslaved, on British soil, should evermore be free.

Shortly after this, the Bishop of London, (Porteus,) her friend

and counsellor in many a trying hour, was laid in the grave. She erected a cenotaph to his memory on her grounds at Barley-Wood, bearing the inscription, "To Beilby Porteus, late Lord Bishop of London. In grateful memory of long and faithful friendship. H. M." Mrs. Montagu, too, had gone, and Mrs. Boscawen, and Elizabeth Carter. Well may Mrs. Knight say, that "dead leaves strewed her path;" yet of all these could she say, "Blessed are the dead that die in the Lord." Her spiritual and intellectual force seems still fresh and vigorous, though her age is more than threescore years.

"Practical Piety," written in 1811, is full of energy and life. In 1809, she had published what was perhaps the most popular of all her works, "*Cœlebs in Search of a Wife*," which ran through ten editions in one year. So well is it known, that we need not dwell upon its merits. Of "*Practical Piety*" we can say nothing finer and better than the following from Mrs. Knight:—"This book cannot be too highly recommended: it should be in every library, as well as in every heart: it is a book for our serious and thoughtful moments, when we desire to inquire calmly and seek sincerely for that obedience which is 'perfect and entire,' wanting nothing: it discourses earnestly of our duties and dangers as professed servants of God: it deals candidly and plainly, telling us what we are, and what we must be: it shows that no superficial obedience can stand in place of an entire surrender of the whole being to the service of God: it allows no partial standard or low estimate, or sluggish action in the Christian life."

"*Christian Morals*" appeared in 1812, and soon passed through eleven editions. And "now," says Mrs. K., "there is sorrow in Barley-Wood: they who have comforted others, need themselves comfort. Mary, the first-born of the sisters, is not; for God took her. During five days of suffering, no murmur or complaint escaped her lips; calmly she talked of 'going home,' and picked out the poor men who should bear her to her narrow cell. The sisters gathered round her dying bed. It was Sunday morning when she breathed her last. 'How blessed to die on Easter-Sunday—to descend to the grave when Jesus triumphed over it!'" said Hannah; and thus they could console each other. This was in April, 1813. In the summer we find her with Patty again, among the few London friends that were left. They passed a day with Mr. Wilberforce, in his happy and elegant home—where Hannah seems to admire him more than ever. During this excursion she visited Mrs. Garrick, whom she had not seen for several years, and who was now over ninety. They found her at Hampton. "Alas!" says Hannah, tear-

fully, "what wit, what talents, what vivacity, what friendship, have I enjoyed in this place! Where are they now? I have been mercifully spared to see the vanity and emptiness of everything that is not connected with eternity; and seeing this, how heavy will my condemnation be, if I do not lay it to heart!"

In 1815, she wrote an essay on the character and writings of St. Paul. During the same year she mourns another "vacant chair"—Elizabeth, or Betty, the household name, has gone to her reward. "Of diligent hand and pleasant memory, a large circle mourn her loss."

Again, within the year, the grave is opened for yet another sister. Sally, the "*life*" of the household, was the third taken. In her illness her sufferings were extreme—but her faith was unwavering. Once, when she had lain long insensible, a favourite verse was said, when she suddenly exclaimed, "Can anything be finer than *that*? it makes one's face shine." "Talk of the cross to me," she says, "the precious cross, and the King of love." "Blessed Jesus!" were her last words. Hannah and Patty are now all that remain—the former seventy-three, and the latter an invalid. The circle is broken, and sadly, but with resignation, is the breach mourned. Yet is the interest of both in life and friends undiminished. Willing to depart, they were also willing to remain; and never were they forgetful of their duty to this world, while their hearts and highest hopes were in the next. Here was old age more beautiful than youth; for it was divested of all that usually makes it seem sad and repulsive.

In the spring of 1818, Hannah wrote a small work, which appeared in twelve papers—"Moral Sketches of Prevailing Opinions and Manners, Foreign and Domestic," to which were added her "Reflections on Prayer." The first edition sold in one day.

The Wilberforces made a short visit to Barley-Wood in 1819, and with them Miss Patty paid her last visit to Cheddar. After a long walk, she came late to her sister's bedside (for Hannah was then sick) to say, "Good-night. Our Wilberforce and I have had such a nice hour's chat," said she, cheerfully; and that night the pains of death awakened her. "I love my sufferings," she says; "they come from God, and I love everything which comes from him." Very soon after, the God of her love took her to himself. The remaining sister's affliction at parting with, as she herself says, "her chief earthly comfort, companion, counsellor, and fellow-labourer," was indeed extreme. Yet in resignation she says, "I bless God she was spared to me so long; that her last trial, though sharp, was short; that she is spared feeling for *me* what I now feel for *her*; and



though I must finish my journey alone, yet it is a very short portion of my pilgrimage which remains to be accomplished." She regained after this a measure of health and strength again, though her friends feared she would not survive Patty many days; and this time was employed usefully and carefully, and not a moment wasted. Sometimes she was writing tracts, and again Bible verses and Rhymes for the Young; but ever doing something, and that for good. Her mind remained wonderfully clear, even till the last, and was always kept busy in planning or doing some useful work. When unable to write, she could knit; and by disposing of these "labours of the knitting-needle," she made up quite a respectable sum for the cause of missions. The winter of her life is surely upon her now, for she is more than eighty, and yet she is happy and useful. "I bless God," she says, "I enjoy great tranquillity of mind, and am willing to depart and be with Christ, when it is his will; but I leave it in his hands who does all things well." One more earthly trial has she before she departs, and that in leaving Barley-Wood. The mansion was large, and needed a mistress; this she was not, and could not be, confined almost entirely to bed: and after suffering much from the ingratitude and wastefulness of those she had employed to do these things for her, she acknowledged that a "situation less cumbered with care would suit her better," and accordingly removed to a convenient house in Windsor-Terrace, Clifton. Five years longer, till 1833, did she live here in contentment and peace, and then joyfully exchanged this life for a better, on the 7th of September. She left a handsome fortune, having accumulated by her pen alone \$150,000, which was bequeathed to different charitable institutions. The good she did we cannot calculate, for her labours of love were truly *incalculable*, and yet she always felt that while life lasted her work was not yet done.

What an example is this for us, for *all* Christians! Constant activity in a good cause is what is required from every one. Upon what good deed can we pillow our head as the close of day brings the hour of repose? *One* good deed a day? Surely that were very little! but if we begin there, not many days will we be satisfied with only one; others will come, till by hours and minutes, rather than by days, we number them. All this of course we mean by God's grace; for without it "we can do nothing."

## ART. III.—THE THEORY OF REASONING.

*The Theory of Reasoning.* By SAMUEL BAILEY. Second Edition. London. 1852.

THERE are two objects, by one or the other of which a periodical should be always governed in the selection of publications for review. Its aim should be, to keep its readers informed, on the one hand, of the new accessions made by works of genius to existing knowledge, as well general as local; or, on the other, of the real condition of the particular sciences, as best attested by the reception of compilations upon the subject, in those countries especially the most looked up to, by that of the critic, as complete models.

No doubt the former of these walks of criticism, which might be termed analytical, is, from the higher simplicity of the task, the more attractive to the reviewer, and, from the mere novelty of the topics, the more agreeable to the public. But the other—which we name historical—is far the more instructive, both from its easier accessibility for frequent inculcation, and the greater variety of common aspects which it may open for self-comparison. In short, to know the actual state of a particular art or science is a strict prerequisite to the ability of recognising any new accessions; and so, of course, the analytic object presupposes the historical.

The latter, moreover, not only thus supplies the basis for ascertaining the precise portion of originality, whether absolute or relative, in the creative works of science and imagination, but gives, at the same time, the means of gauging, in productions the most ordinary, the mental merits of their native country, for emulation or for avoidance. And in serving as this double measure, the second method of the reviewer has, besides, a positive and direct value of the highest order; for while its rival can yield, at best, but a more or less correct analysis of an individual idea or system, the latest compend of actual knowledge, surveyed historically, that is, *philosophically*, may give a synopsis of the entire national civilization.

This aggregate of high advantages must therefore be a valid apology for honouring with a critical notice the "Theory of Reasoning" of Mr. Bailey. We may fairly look for a sure criterion of the utmost forwardness of British intellect, in this most recent of its essays on what Lord Bacon styled the "science of sciences." That the book can, in fact, be neither much below, nor much above this high-water mark of the nation, may be indicated, in advance, by two circumstances. Not above; for the copy before us is of the second edition within the year of publication. Not below; for Mr. Bailey

belongs to the "extreme left" of English opinion, as represented by the school of Bentham in its extension by the two Mills. In the spirit of this school, accordingly, his book is hard-headed and hair-splitting; as in the spirit of the national intellect, it is merely critical and crudely confused. Thus, on the same subject, Mr. John Mill presents a mere digest or compilation, when he promises a "*System of Logic*." And Mr. Bailey gives not even this, with his higher label of "*The Theory*."

In the first chapter, he proposes to designate, for the purpose of correction, the "intellectual operations which go under the name of Reasoning." From all such, he begins with excluding not only perception and memory, but imagination, which, however, has rightly been often accounted a sort of reasoning; while, on the other hand, several processes which are universally so regarded—such as judgment, reflection, generalization—are entirely unconsidered in his catalogue. Here, already, is something ominous on the very threshold of the treatise, and in the fundamental matter of delineating the subject.

But passing over his mode of attaining it, the definition is as follows: "The determination of the mind to something beyond its actual perception or knowledge, is obviously what is termed reasoning." (P. 3.) He proceeds to add, that "there is, however, another mental operation to be noted, which consists, not in our being led to believe, or in our inferring from what we perceive or know, something else neither perceived nor known; but in our being led to discern some fact, not directly manifest, through the medium of some other fact or facts in which it is implied." Now this is not "another mental operation," but the very same; or it merely differs in pursuing a new direction. In the former, the fact inferred is external to the fact known; in the other, it is, on the contrary, internal to it. The intellect, as it were, looks in the one case outwards, in the other, inwards. But the *looking* is the same process in both the cases; and the cases are our old acquaintances, styled induction and analysis.

Besides, the mention of these familiar names may remind the reader of a third direction which the mind assumes in reasoning, and which logicians call synthesis. This seems overlooked entirely, in fact as well as name, both in the programme and whole volume of Mr. Bailey; except that he mentions, quite incidentally, (p. 23,) a certain "mixture of the two preceding," inductive "in reality," and analytical "in form." But this allusion is worse than silence; for it evinces the author's omission to be due not merely to that affectation through which small reformers shun old names, but to a perfectly honest ignorance of the true nature of synthesis, which he thus con-

siders as a bastard *mixture*, a casual confusion of the normal methods, while characterizing it as what it truly is, their quite legitimate combination.

Be that as it may, the species of reasoning are, according to Bailey, but the two described. And these, moreover, he new-names, (as a matter of course,) the former by the term contingent, the latter, the demonstrative. Or, adopting the really nugatory explanations of the Scotch school, (for Mr. Bailey is still at this school, and not in one of its highest "forms,") he styles them, respectively, the instinctive and the intuitive.

Against the instinctive and contingent (simply inductive) species of inference, there may be urged, the author anticipates, one objection: "that it would dignify nearly every intellectual act with the name of reasoning." (P. 25.) We ask the reader to take note of this significant concession; he will hereafter find the fact which it recognises as a stumbling-block, to be, on the contrary, a confirmation of the true theory of logic. Meanwhile the author attempts to remove it from his devious way by the desperate aid, or perhaps to hide it by the dubious mist, of a simile. The colours of the rainbow, says he, though well contrasted towards the middle of the bands, can be distinguished by no precise lines of separation, yet no one doubts that there are seven different colours; and so, though other acts of intellect may not be separable from contingent inference, it does not follow that they are not heterogeneous. But this pretended answer, besides being negative, refutes the purport of the argument. For the prismatic colours in their broadest contrasts are but effects of mere appearance; in reality they are but so many summary modifications or progressive degrees, in *one* and *the same* action of undulation. And just so with the reasoning process, whether contingent or demonstrative, in relation to the mental acts which all *assume*, indeed, to differ from it, but which difference the present writer fails thus ludicrously to establish.

But let us set him on his legs once more, and suppose his subject circumscribed, the specific nature of contingent reasoning is described as follows: "A determination of the mind by present facts, conjoined with experience or knowledge, to believe some fact past, absent or future." (P. 27). Still creditably sensible that this dim description needs light, he seeks to distinguish the basis of "knowledge" from the "act of inference," in this wise: "We *know*," it may be said, [i. e., although a "future fact,"] "that the stone we hold in our hand will sink when thrown into the water; we do not *infer* it." To this objection he first replies, that the same may be affirmed with equal truth of the usual examples in logical treatises. When it is

argued, for instance, "that Peter is mortal (i. e., will die) because he is a man, and all men are mortals, is not my knowledge or belief that Peter is mortal, exactly on a level with my knowledge or belief that a stone will sink in water?" (P. 27.) Yes, undoubtedly; but that is doubling, instead of solving, the difficulty. This difficulty, after "worse confounding it" by various other illustrations, he resolves, at last, into the following curious predicament:—"Whether, when I make sure that the same stone which I saw sink in the water yesterday, will sink again when thrown into the water to-day, I *know* the stone will sink, or I only infer it? and this, when maturely considered, seems to be a question of *terminology* and not of *fact*." (P. 29.) So, then, to *know* and to *infer* differ only in mere nomenclature!—a conclusion quite in the teeth, it will be seen, of what the author proposed to prove, as well as, manifestly, of the truth of the case.

For this confusion of the two things is absurd, and the difference between them quite simple. Keeping to the same example of the stone thrown into water, we "infer" the *fact* that it will sink; we "know" the *relation*, the natural law which makes its unobstructed sinking necessary, and which is thus what authorizes as well as inspires the act of inference. What a writer upon logic, who waddles weakly through several pages of equally clumsy argument and expression, only to show his utter ignorance of a point so plain and so fundamental!

This distinction suggests, at the same time, the true solution of another difficulty, no less fundamental to the science of reasoning than it seems to be puzzling to the writer before us; as also, indeed, to all others, without exception, to this day. Mr. Bailey names it the *cogency* of contingent reasoning; thus restricting to one alone of his two divisions of the general process, what appertains alike to both, or rather to all, the modes of reasoning. This error is aggravated, and was possibly caused, by the further logical confusion of treating the question as to the *force* of reasoning, before coming to define its nature,—that is to say, discussing the property before determining the subject,—a *ὑστερον πρότερον* which has been rectified in the spontaneous order of these remarks, and which is worth noting as characteristic of both the author and his country.

But *such* and *as* he takes it, what does this cogency consist in? What is our guarantee for the absolute truth of a fact of inference? The author answers, after much, but not very steady, disquisition, that no authority is even possible on the subject. "The only question is, Does the reasoning, when clearly expressed, produce conviction? or, in other words, Do the facts, when presented clearly to the



mind, determine it to believe that which is expressed in the conclusion? *If they do, we have reached an ultimate fact, or law, or principle of our mental constitution, beyond which it is impossible to go.*" (P. 17.) Here is a result which, it must be owned, is nearly peremptory, if not perspicuous. We had thought these expedients of an "ultimate fact, &c," were gone out of fashion with the Scotch metaphysicians. But then the Scotch metaphysicians have not gone out of fashion with Mr. Bailey—except, perhaps, as to the multitude of the equally "ultimate" facts.

In general, this "ultimate fact" is but a cover for proximate ignorance, even as all facts appear to be ultimate to savages and children. In the present case, the ignorance is known, less learnedly, by the name of instinct, which is, therefore, what the author assigns as the sole sanction of the reasoning process. But then instinct would be the higher faculty, (as sung, in satire, the witty poet,) and the brutes of course, possessing it in fuller perfection, the nobler animals. Thus, too, would instinct be the guide of reason, instead of the reverse; not even the "blind leading the blind," but the blind leading the *seeing*! In short, reason would be thus the cause, not the corrective, of human error. But not to be rigorous with so loose a thinker, let us pass from the import of his language to his express terms.

According to these, we see the sole condition, either possible or requisite, to render valid even opposite inferences is "clear expression." We put aside the consideration, that this alleged standard of clear statement must prove as variable, almost, as the individual readers, and could not, therefore, be the basis of a test, or rule of any sort. For argument's sake, however, let us assume it to be possible, that the same terms could be clear alike to all minds, and try the result by the familiar passage (selected with all due reverence) wherein the Saviour, in allusion to bread and wine, says: "This is my body, this is my blood." What could possibly exceed this affirmation in "clear expression?" Yet let us hear how different readers, in even a number not more than three, would be found to agree in their several inferences from the statement.

The first, a Roman Catholic, is (to keep to our author's terms) "determined by it to believe" the real presence of his God, in certain portions of bread and wine, after consecration by the priest; and from this "fact," he again infers or is determined to believe, that by partaking of these substances he sanctifies his soul. The next, a Protestant, is, on the contrary, "determined by it to believe" that the bread and wine, however consecrated, are still but bread and wine, and that their efficacy, though indubitable, is merely emblem-

atic. Our third reader, a gross materialist, admitting equally the fact of efficacy, is "determined to believe," on his part, that the bread and wine will do him good; only not by sanctifying his soul, or by symbolizing his redemption, but simply by satisfying or gratifying his palate. It is clear that two, at least, of the three inferences must be wrong. And yet, according to the author, they would all be equally legitimate, might each appeal decisively to an "ultimate fact or law;" which is termed, respectively, Church authority, private judgment, or natural appetite.

Mr. Bailey joins the crowd of metaphysical logicians in their condemnation, more just than intelligent, of the famous paradox of Hobbes, to wit, that human truth was a thing of language, and dependent on clear expression. But his own principle, or rather negation of all principle, as just exposed, comes, in effect, we have seen, to the same thing. In fact the same failure to recognise the scientific laws of mind was the precise source of error in Hobbes too; the difference was, that this sturdy thinker had the logic and the courage to see and stand by the strict corollaries of his mistake.

This common error respecting the "cogency" or efficient cause of correct inference, did not impose, however, upon Hume's sagacity, although he thought the thing inexplicable. Mr. Bailey, in essaying to answer him with such crudities as the above, cites his admirable statement of the point to be resolved, and we cannot do better than here present it to the observation of the reader, in preparation for our own attempt at solution.

After remarking, (says Mr. Bailey, p. 18,) that from the fact of having been formerly nourished by eating bread, it does not necessarily follow that we shall be nourished by eating other bread, he (Hume) proceeds:—"At least it must be acknowledged that there is here a consequence drawn by the mind; that there is a certain step taken, a process of thought and an inference which wants to be explained. These two propositions are far from being the same: *I have found that such an object has been always attended with such an effect, and 'I foresee that other objects which are in appearance similar will be attended with similar effects.'* I shall allow, if you please, that the one proposition may justly be inferred from the other; I know, in fact, that it always is inferred. [N. B. Here is the error.] But if you insist that the inference is made by a chain of reasoning, I desire you to produce that reasoning. The connexion between these propositions is not intuitive. There is required a medium which may enable the mind to draw such an inference, if indeed it be drawn by reasoning and argument. *What that medium is, I must confess passes my comprehension; and it*

is incumbent on those to produce it who assert that it really exists and is the original of all our conclusions concerning matters of fact.”\*

To this rational challenge, Mr. Bailey has no better to reply than that “the explanation is needless, and totally uncalled for, and cannot possibly be given.” And then, in proof, he cites *seriatim* the leading fathers of the Scotch school, who all came, in fact, (but in despair, and for the reason above suggested,) to the same convenient, but merely negative, conclusion.

The “medium” demanded by Hume and denied by all subsequent philosophers was above supplied, in the rectification which introduced this long discussion, we mean the distinction between fact and relation. Taking Hume’s example, the *relation*, known in this case by the name of nutrition, between my body and the substance termed bread, is agreed to be the same, *essentially*, at all times and for all breads. It is from this then, in reality, and whether conscious of the law or not, that we always, last as first, infer a future *fact* of nourishment; for if previous facts were necessary, the inference could have never *begun*. Suppose the materialist above imagined to have enlightened his natural appetite by a scientific knowledge of the laws of chemistry and physiology, he would make such inference distinctly upon the same authority, on all occasions. It would not be because the present objects bore the *name* of bread and wine, not even because they wore the usual appearance of those substances; but because of possessing certain properties which had a chemical or vital affinity, a natural *relation*, to the elements of his body, and of which relation the inferred nourishment was a direct consequence, whenever drawn.

What seems to maintain among unprejudiced writers, so universally, this singular oversight, is the tacit assumption, that one of two things must needs be necessary;—either that the inference is from a particular fact or facts of experience, or from a general conception of principle. These in fact are the antagonist views that divide the British logicians, as led respectively by John S. Mill and Dr. Whewell. Neither dreams of a *tertium quid*, although they thoroughly refute each other. Thus the doctor rightly urges—as Hume, before him, above evinced—that the past occurrence of a fact, in even numberless conjunctures, can never warrant us in predicting its recurrence; and that, therefore, if we do so, as is agreed on all hands, it is in virtue of a mental principle extraneous to all instances. To which the Mill school reply, with equal force, that any such principle or concert can be but the summary expression of the actual

facts experienced; and then, that the superstructure can be no firmer than its foundation. So that both, we see, alike leave logic, science, truth, morals to the arbitrary standard of human language or conception—as were respectively the just conclusions, but absurd doctrines, of Hobbes and Hume.

The true principle or cause of inference is, quite accordingly, behind them both. It is no other than the fixed *relation* between the fact occurring and the mind perceiving, and which, depending on a law of nature, will be always of course made actual under similar conditions, whether we are conscious of it or not. This new solution, which places certitude beyond the shifting soil of metaphysics, or rather recognises it where it has ever operated, on the broad and solid ground of general law, will be still more clear when we come, in the sequel, to sketch a theory of the reasoning process that shall take away this “difficulty,” with all the others of our author, “at one fell swoop.”

This author next passes to his second species of reasoning, termed demonstrative; of which he says that—“whenever the mind discerns one fact to be implied in another, or the exclusion of a fact to be implied in another fact, it reasons demonstratively, whether they are facts of quantity or otherwise.” (P. 34.) It is true, there is no difference as to the nature of the facts; the old distinction between moral and mathematical evidence was a mere prejudice of incomplete conception. But why, then, does the author, in admitting this illusion, make a corresponding difference in the processes of method, referring the one to instinct, the other to intuition? Apparently because he does not very well know what he is doing. Accordingly this intuition—his occult principle of demonstration—is but the instinct as just explained, under a new condition of complication. What he calls instinct being the perception, as we have shown, of a *relation* where one of the terms or abutments (the fact *inferred*) is in the mind, intuition is the same perception with the second term rendered objective, and the connection thus made palpable that links the consequent and antecedent. The cases might both be aptly imaged, or possibly instanced, in a physical line—of which we know that, presented end-wise, it can convey to the visual organ but the impression of a seemingly isolate and inherent point; while, if shifted aside, by whichever end, into angularity with the eye's axis, its linear nature and linking necessity become more manifest in that proportion. Even so is it with instinct and intuition; they, in short, are but, respectively, the mind's reaction upon those impressions, and consequently must be equal as well as opposed. That is to say, instinct is this seemingly resolute and inherent impression of a point as

*reflected outwards* into a particular fact; and intuition, the like reaction or reflection of the linear image into the visible connective of relation. And so the difference between them is, that, in the case of instinct, or contingent reasoning, the inference is from a single fact or term to the relation; and the procedure from the relation, thus obtained, to its other term, is the mode of inference called intuition or demonstration.

We can equally now resolve the specific characters of difference assigned empirically, by the author, to those two processes, to wit, that whereas the one is a mode of reasoning from facts *present* to a fact absent, the other reasons from a *present* fact to a fact "implied," and thus equally *present*. The explanation is, that, in the first and simpler mode, the *facts* alone impress the mind—their mutual relation, though the agent of inference in this case too, being unperceived, save in its rude reflection of mere physical resemblance; in the second and more forward form, the *relation* is the thing attended to—one of the facts being unobserved, but of course implied in the relation; not as our author and indeed all others have it, in another fact, which is absurd. For, though the arch *implies* its two abutments, the converse is by no means necessary; and still less necessary or even possible, that one abutment should "contain" its opposite. And so once more we see the real principle and purport of the reasoning process to be quite the same—with the sole difference of a mental change of view—in the so-called demonstrative species as in the contingent.

The higher conclusiveness or "cogency" ascribed to the former method is then the consequence of its proceeding from relation to relation, and by the evolution of an intermediate term; whereas the procedure of its predecessor is from term to term, and by the observation of an intermediate relation. But the first, because the simplest of all relations to be observed, is that of the whole to its parts—of the container to the thing contained. Hence the axioms and terminology of the famous syllogistic system—a system ranked by Mr. Bailey as a sort of sub-species of his demonstrative form, and which he here goes on to expound to us no less uncouthly than all the rest.

He begins, for example, by transforming the old and admirable name into the clumsy designation of *class-reasoning*. This avowedly was suggested by the unjust allusion of the "container," which was thought to be in all things a class. It would be nearer the truth, as just explained, to call it, on the contrary, '*individual-reasoning*,' as the inference is always from single wholes to wholes. But *relation-reasoning*, as distinct from *fact-reasoning*, would be the accu-



rate term, if it were not cumbrous; and this, accordingly, is etymologically the precise import of the term *sylogism*, which means the conjunction of two propositions, that is, of two *relations*, to infer a third.

Then again the same peculiarity pervades his notion of the mode of inference—unless you count it an extenuation that indeed he shares it with all his betters. Mr. Bailey, however, forfeits this mitigation by a special pretension to having untied the hardest knot of the syllogistic system. This knot, so often tugged at, since Bacon, Locke, and Campbell, is the famous and fatal objection of the *petitio principii*. Against this mortal attack, even Mr. Mill has made no better defence than the half evasion, that the syllogism is not at all a mode of *inference*, but of interpretation. Undeterred, however, by the difficulty which thus constrained his latest model to admit and to evade the alleged assumption of the conclusion, Mr. Bailey rushes into it, in the following flatfooted fashion:—

“But the objection is, that the major premiss not merely implies but *contains* the conclusion; that the conclusion is in reality a constituent or integrant part of the major premiss, without which the latter would not be completely true. This allegation, it must be confessed, *cannot be contradicted*. The force of the reasoning in a demonstrative syllogism, or an enthymeme with a major premiss, depends altogether on the fact expressed in the conclusion forming an *integrant part* of the general fact expressed in the major proposition, and consequently no new or *unknown fact* can ever appear as the inference. The essence of the conclusion, in such cases, consists in asserting that the subject of it does form an integrant part of the major premiss.” (Pp. 39, 40.)

The essence of a conclusion consisting in an *assertion*! But passing over, as of common occurrence, this gross inaccuracy of expression, the question before us, in fact, resolves itself into the “essence” of the assertion, in which, on the contrary, consists the conclusion of a syllogism. Does this essence declare the subject (minor term) of the proposition to be “contained in,” an “integrant part of,” the predicate (or major term?) Our author, we see, thinks the affirmative undeniable. Mr. Mill, with more cautious vagueness, says the same thing. And so, in short, do writers of all shades, to Archbishop Whately himself, who, while making the syllogism the type of all inferences, holds the major premiss to “contain” the conclusion. But here is a direct contradiction—namely, that of our being said to *infer* what was already affirmed as known. Hence, accordingly, the modern onslaught on the “Aristotelian logic,” led in France by Descartes and in England by Bacon and Locke, and of which the din is but just dying away, through its protracted reverberations by the monkey chattering of the Scotch metaphysicians. Hence, the plea of “confession and avoidance” (as the lawyers style it) put in by Mill, who admits there would be contradiction, if in-

deed the syllogism did *infer*; but insists its function to be, not to reason, but to *read* the record of a previous inference. While Mr. Bailey characteristically "splits the difference" in this wise: "Whether the declaration or recognition of such a *contained* fact is to be termed an inference or not, seems to be a question of phraseology." (P. 41.) With Mr. B., we see, most difficulties appear to be questions of phraseology—to resolve themselves at last, like Virgil's ghosts, into thin air. Indeed, his whole book is a question—a puzzling question—of phraseology. And to make things worse, the phraseology is neither accurate nor abundant.

Well, the cause of this long conflict, confusion, and contradiction being thus reduced to the single notion, never questioned to this hour, that the conclusion of a syllogism is *contained* in the major premiss—it would follow, thence alone, that the conception must have been erroneous. But if, beside, we should pretend to have above supplied the true one, will our presumption be perhaps considered as going too far? Let the competent reader decide, after being reminded, briefly, of the preceding and quite incidental explanation of the syllogism. We called it a reasoning upon *relations*. But a relation, it is evident, *implies* its terms, but does not "contain" them. And this is true, of course, though the terms should be other relations, in turn; as they always are inevitably in the last analysis. The simplest subject of a proposition, even not excepting a proper name, is in this predicament, no less really than the whole sentence; it is only relatively to the present assertion, to the *relation* it in part supports, that we view it, for the time, as a *fact* or term—another recurrence of the distinction above established. The conclusion, therefore, in a syllogism, (which expresses the relation *between* the major and minor terms,) cannot well be "contained" in either; and less, if possible, could one of the terms, as is also said, "contain" the other. It is precisely the same absurdity as (to recur to our physical image) if one were to conceive the arch to be *contained* in its abutment, or one abutment to be contained in the other. In the mental as in the masonic bridge, the truly necessary order, not still of *inclusion* but of *implication*, is directly the reverse; that is to say, to either of the abutments *from* the arch; or, *by* the arch, from one abutment to the other.

It should be added, that what mainly led to so universal, though gross an oversight, was the modern misconception of the *historical* point of view, from which alone the syllogistic system, like every other, can be read aright. The syllogism is Logic or Method in its infant stage of language. But language, in the semi-barbarous ages of mankind, is the accredited basis of truth. It is so even still, with

the vast majority of the most civilized nations, as evinced in the popular influence of words.\* The divine doctrine, that makes the "Logos" or *Word* the fountain of all truth, is pregnant also with deep human philosophy. *Qui cadit in LITERA, causa cadit*, was a well-known maxim in the ancient administration of *justice*, and was consequently but an echo of the same sentiment respecting *truth*. We all remember how prone, in Homer, the very gods are to verbal quibbling—a fact which commentators and mythologists have crudely construed into lying and cheating, for want of discerning, like indeed their betters, that to keep the *letter* and to keep the *truth* were things identical in the infant ages in question. And, in fine, the names in the Latin idiom, (i. e. *verbum* and *verum*,) as, we doubt not, in most others, are the same in etymology. The syllogism, therefore, being the application of the reasoning art to the *words* of *language*, must have been a process of real *inference* in times when words were things and truths.

But when, by a natural reaction, the distinction between things and terms came, in progress of modern ages, to be carried to antagonism, the syllogism shared the fate—and for the fault—of its verbal basis. Experience having shown, at last, that the terms of popular language did not always square exactly with the physical truths of nature, the cognate method of reasoning also was thence denounced as futile. It inferred, it was urged, "no new truths"—meaning in the *new sense* of this word; whence it was further assumed to be no *inference* at all. But, on the one hand, it never pretended, as we now perceive, to infer *such* truths; whereas, on the other, it still infers what it ever did and always will infer, that is, the symbolical truth of words, of names, of terms.

Nay, so confounding is the effect of this historical transformation, that even Mill, as we have seen, denies all inferential efficacy to the syllogism, while recognising it, quite to the contrary, as the proper method of interpretation; for the definition of interpretation is, precisely, *inference of words or terms*. And, accordingly, the great Bacon—whose denunciation of the syllogism was as ignorant, we are bound to presume, as that of the hollowest of his echoes—did *he* not designate the boasted induction or analysis of his *New Organum* (and with profound truth) the *interpretation* of nature? And was he too not thus denouncing, under title of the syllogism, the very process he was heralding, at the same moment, as the true method? The fact is no less certain than suggestive of sad reflection. In truth, the syllogism is the same *analysis*, applied to the symbolic

\* See, on this point, a sermon or rather dissertation of Dr. South, entitled "*The Fatal Imposture and Force of Words.*"

world of language, which was "instaurated" first by Bacon into the physical world of nature, and which still awaits the consummation of a third and final institution, in the truly positive or logical world of science.

After all this strange *imbroglio* of absurd error and incompleteness pervading the notions on the subject of the greatest minds of the modern world, we need not wonder that Mr. Bailey has overlooked, as already remarked, this third section, or rather application, of the true theory of the reasoning process. But he does still worse, perhaps, or more misleads than by thus failing to recognise it; he, moreover, mistakes it for a casual mixture of his contingent and demonstrative species, and under the name (to crown the confusion) of induction, but induction mongrelized by a further amalgamation with observation and experiment! We ask the reader to dwell a moment on this topsy-turvy state of things, as being a just but a still inadequate representation of the ripest views of British intellect on this radical subject of the "science of sciences;" and then, to pass from the distressing spectacle, the designations above restored will lead him out into the path of order which we strive to open through the author's book. The reasoning processes which he denominates contingent and demonstrative, we have shown to be no other than simple induction and analysis. And it was further shown, (and for the first time, we think,) that both these terms refer, in reality, to one and the same inferring process, but under different points of view: that the first is an inferring of relation through its terms; the second, the inferring of the terms through their relation; and that each, moreover, is an induction and an analysis, at the same time—induction applied to terms involving analysis of relations, or analysis of relations indirectly inducing the terms. Hence, the inferential efficiency and analytic character which we have vindicated for the syllogistic system. Or, to sum up all in a still more clear and comprehensive designation, the reasoning process, in its primary stage, (whether called inductive, contingent, or otherwise,) is an inference from *wholes* to *wholes*; in the second stage (styled analytic or demonstrative or intuitive) it is an inference from *wholes* to *their parts*; in the third (which is well distinguished by the name synthetic—that is, *putting together*) the inference proceeds generally from *parts* to *wholes*: thus completing, we see, the circuit of scientific comprehension.

Well, the place of Mr. Bailey and of the foremost of his countrymen, in their conception of the theory of method, is now palpable. It is still, at best, but at the second stage. The third they do not take any account of, except by throwing its fragments into a final chapter, under the title of anomalies or "mixtures;" just as the physicists of

the middle ages, and the grammarians up to the present, dispose of the forms and phenomena which they respectively cannot explain, by rejecting them to the end of the book, under the name of "monsters" and of "heteroclitics." In Mr. Bailey's book, accordingly, this monstrous supplement to his monstrous theory is headed, quite characteristically, in this wise: "THE RELATION OF OBSERVATION, EXPERIMENT AND INDUCTION TO THE REASONING PROCESS AND TO EACH OTHER." Whence, by-the-by, it seems that neither of the three former operations, not even the far-famed induction itself, is here considered a process of reasoning, since nothing can bear a *relation to itself*. We shall, however, doubtless find the contrary, on looking into the contents of the chapter. But before doing so, we shall be better employed in confronting the results of the foregoing explanation of the part of words in the process and history of logic with some of the flounderings of our author, or rather, of our author's authorities, in a chapter here thrust in with his habitual incongruity, and entitled, "*The Relation between Reasoning and Language*."

He is fully convinced that this relation is in no sense a thing of necessity—although he might be asked how, otherwise, it had its rise so universally. That the reasoning process actually is (and, to him, has therefore *always* been) quite independent of the aid of language, he would now think beyond dispute, if the contrary had not been so recently and so respectably reiterated by Archbishop Whateley as follows: "Logic is entirely conversant about language," or, "is wholly concerned in the use of language." Again, the "syllogism is an argument so expressed, that the conclusiveness of it is manifest from the mere force of the expression, i. e. without considering the meaning of the terms." These expressions Mr. Bailey rightly interprets to "declare, virtually, the reasoning process to be impossible without language, and moreover, to be so much an affair of mere words, that we can reason without attaching any meaning to the words employed." (P. 101.) And then he proceeds to "examine these two extraordinary positions."

The former he thinks a "strange mistake;" and he brings the proof to its strongest test of geometrical reasoning. Here, at least, he can himself reason, he assures us, with the utmost ease, and without attaching even names or letters to the angles of his figures. And in confirmation of the feasibility of this he cites a passage of Hobbes himself, who, although *plusquam nominalis*, made such a concession as the following: "A man that hath no use of speech at all, such as is born and remains perfectly deaf and dumb, *if he set before his eyes a triangle*, and by it two right angles, such as are the corners of a square figure, he may, by meditation, compare and find that the



three angles of *that* triangle are equal to those two right angles *that stand by it.*" (*Leviathan*, part 1, ch. 4.) But both the writers are mistaken in assuming the alleged instances—either the personal one of Mr. Bailey or the supposed one of Hobbes—to be cases of reasoning, in the strict sense, without language. They would only be reasoning without *speech*, which is but one species of language. The triangles or other figures are a language too, but of another sort—are *signs* as appropriate to the eye, as verbal sounds are to the ear—and if not classed, in fact, in the general category of alphabetic signs, it is because of their wide divergency in simpleness of form, which still maintains the rude illusion of a difference in kind, although but proportional to the extreme simpleness of the conceptions represented. This identity of nature will be better recognised in the fundamental stage of the alphabet, known as hieroglyphic or pictured characters. To reason by the aid of figures, or of any other material signs, is therefore still to reason by the instrumentality of language; and so the argument of Mr. Bailey not only fails thus far, but, seeing he could not push it farther, must be held to turn against his position—to prove that language is indispensable to reasoning.

As to Hobbes, we should more than hesitate to implicate him, to the same extent, in this palpable *petitio principii*. He does not use, it is worth observing, in the passage cited, the word reasoning; he speaks but of meditation and comparison; and this the comparison of two particular figures set before the eye—as witness the terms which we have italicized in the quotation: and this great writer is notoriously without a second in the English language for saying, precisely, neither more nor less nor other than he means. So that even should comparison be held a synonym with reasoning, the process here intended being restricted to the *present* figures, and consequently not inferring any others, not *generalizing*, the concession made to Bailey's position,—that *general* reasoning may proceed without language,—would, after all, be of very equivocal value. But as, moreover, we now perceive that the two particular figures compared are to be regarded as still of the nature of language, (a truth undoubtedly unknown to Hobbes, to his double discredit, as philosopher and disputant,) the case is truly a refutation *à fortiori*.

Quite accordingly, Mr. Bailey, but two or three pages after, turns about, in fact, to combat the very same doctrine in Dugald Stewart, who, he says, "goes even to the extreme nominalism of asserting, that without the use of signs all our thoughts must have related to individuals; forgetting that since a sign must signify something, if we could think only of individuals, signs of individuals would be the

only signs that could be invented." (P. 105.) This he doubtless deemed a pretty *reductio ad absurdum*. But the clench is again as fallacious as usual. Stewart was certainly wrong in supposing that all our thoughts, or *any* one of them, could, in *any* contingency, have "related to *individuals*." But his critic is no less so, in admitting the same thing of the signs. Both thoughts and signs, it was shown above, relate alone and always to *relations*; what seems to us, through an illusion of conception, an individual, is but a relation, or, rather, an aggregate of relations, in the state of term, that is, of substrate to a special relation directly thought upon or designated. Even the simplest of our sensations, not to speak of *thoughts*, is in this predicament; it is a relation, with its organic seat and our mental consciousness for two terms. Relations, then, "not individuals," being, from the first, the objects signified, and running all of them, as all admit, by their very nature, into one another, it does not follow from the mere event of our transportation from one to one of the mind's extension of the more simple into more general relations, that the transit has been effected without the vehicle of signs or words. Quite the reverse is, we see, the plausible presumption.

On the second of the alleged paradoxes,—to wit, "that the conclusiveness of an argument may be manifest from the mere force of the expression, *without considering the meaning of its terms*,"—Mr. Bailey remarks more justly as follows: "To employ language in reasoning without attaching some meaning to the signs employed, seems to me, I confess, a sheer impossibility; and there is to my understanding a marvellous inconsistency in saying, that the conclusiveness of an argument may be manifest from the mere force of the expression, without considering the meaning of the terms. Expression can have no force but from its meaning. Language, in as far as it has no meaning, has no strength: it is a mere noise—a nullity." (P. 107.) No doubt it is; but no such language could have ever come into existence; and even had it, it would not be language, and is therefore quite beside the question. This question hinges, then, upon the nature, not the existence, of the meaning. And Mr. Bailey, therefore begs it, in assuming the non-existence of *any* meaning in the words of language, as distinguished from the "things" of nature. While, on the other hand, it is conceded him, no less fallaciously, by Archbishop Whateley, and all the other recent apologists of the syllogism, who allow tacitly that all our meaning can refer alone to individual "things," yet at the same time insist that we reason through a certain "force" in the mere *terms*. What is the key, then, or the catastrophe, to this veritable comedy of errors? It is no other

than the revolution, above explained, in this point of view, from the ancient basis of the reasoning process to the modern. The former we saw, historically as well as necessarily, consisted of language, which passed then for a sort of transfiguration of the realities of nature. Its terms being, therefore, not as now, symbolical, but *representative*, they were properly reasoned upon as real values, carrying all meaning within themselves; and so the syllogism, which infers "by agreement or disagreement" among the *names*, or, as Aristotle has it, the *dictum de omni et de nullo*, was a complete type of the logical system *at this epoch*, and in *this hypothesis*. And, for thus much, it is valid still. Only give like names to like things, and unlike to unlike, and your conclusions will be infallible, and by the mere *force* of the terms; that is to say, through the phonetical relations of the sounds, assumed to have been pre-adjusted to the physical relations of objects. This assumption is made instinctively or by necessity, in all cases, during the ages of the formation of languages; and it always leaves, in most, a certain value to the words, which, as in gold, is independent of the objects symbolized: for words, moreover, or other signs, are an emanation of natural laws, and therefore concordant with the general system of phenomena. From this double source proceeds the "force" or meaning *felt* by Whateley and his fellow-advocates of the syllogism, but so little apprehended by them, that they tacitly join their adversary, in transferring *all* meaning from the terms to the "things." And they do so, of course, in consequence of the same unconscious change of view.

Now this change of mental bearing was effected in this way:—When, in process of ages, the counter-work of language grew, as it were exterior to the physical world, mankind were enabled, by this vantage position, to turn attention to material nature, to bring the spy-glass of observation and the batteries of experiment to bear upon its internal recesses; and they were led to it by the growing discrepancy, resulting from the march of experience, between the import of established words and the accession of new phenomena. The consequence of this transposition was not less natural and necessary. As men forgot, during the growth of language, the ground of nature whereon they stood, and saw all knowledge, truth, significance, but in the symbols *before* their eyes; so this counter-world of language, when it came in turn to be the platform, was similarly overlooked as beneath their feet or *behind* their eyes, and the physical world, now placed in front, was the sole seat of all significance! For it is thus that man, in the perversity of his short-sightedness, or one-sidedness, is com-

monly insensible to things that serve him the most fundamentally in the present, and ungrateful to his best benefactors in the past. His neck is no sooner freed from the yoke of corporeal slavery, than he denounces the despotism that had rescued him from savage slaughter. And language, to which alone he owes the little development of his reasoning faculty, is stigmatized as a "senseless jargon," that has ever deluded and still degrades it! This senseless proscription of the "terms" of language as in opposition to the "things" of nature, is in fact the expression, in the subject of method, of the great illusion of the modern "stand-point." Nor did the crusade against the syllogism commence with Bacon, as is commonly claimed; he had only the merit, or the fortune, of being the organ of its *crisis*. The pretension that he or any other single intellect or single age, could produce such a transformation, as that explained, in the human mind, will be one day laughed at as in the same category with the miracle of St. Denis, who made a pilgrimage with his severed head under his arm: it is, however, but a natural part, and thus a proof additional, of the general error. On the contrary, Descartes and Bacon were but the extreme or secondary consequences of the great controversy of the middle ages between the Nominalists and the Realists.

Of these two sects, so much descanted upon and so little understood, the latter, or Realists, maintained the ancient and more concrete conception of terms. They might be called the Sadducees of scholasticism. Witness their verbal materialism in their notion of "species" and "universals." Is it not strange that this famous doctrine, so flippantly harped upon by the herd of logicians, should have never yet suggested to one of them the above theory of the syllogism? We now can answer, it is not strange; it is the normal result of a general oversight, or, to speak more strictly, of the general ignorance of the true *historical* point of view, rather than, doubtless, the incapacity to take it intellectually. The precise nature of the "universals" has been conceived no better than that of the syllogism. For instance Mill, among the latest and most enlightened of logical authors, repeats the silliness of imputing to intellects so acute as the scholastics, the nursery notion of a universal man, a universal horse, a universal tree. The thing *effectually* intended by a "universal," or specific essence, was the relation or set of relations which made a number of individuals bear a more complete and constant likeness, each to all, among themselves than any one of them appeared to offer to any other description of objects; and this virtual import will be sanctioned by the ripest decisions of science. But the actual conception of the primitive intellect was of course differ-

ent. All *relation* being an abstraction, it could not then be apprehended unless subjected to the senses by materialization. This incarnation, in fact, was furnished by words or names. And as the extension of the name and the generalization of the abstraction went on spontaneously and reciprocally together, the things became so intertwined as to pass, for ages, as the same "essence."

But when, as explained, the human mind, from the counter-platform of language, could turn about to contemplate objectively the several groups of individuals, and saw the objects all isolated, and, moreover, often at variance with the specific essences imposed upon them, superficially; then was broken the equilibrium, and thence arose the following dilemma: either the things or the names must contain the essence called a species. But it cannot be the things, said one sect, for we see them vary from the type alleged; it must therefore be the names: and so far was this conclusion from having been *meant*, as is now imagined, for a *reductio ad absurdum* of the syllogism, that, on the contrary, it was the schoolmen's warrant for its really inferential virtue; and that of Hobbes, in going still further and making words the seat of *truth*. But no, cried the opposite sect, the essence still is in the things alone; for if some of these appear to change their essence, it does not prove that they had not any, but simply that the wrong one had been attributed. And this, indeed, was the sounder doctrine, or rather, direction; for at least it pointed to the true essence in the common aggregate of like relations. But the latter notion, completely abstract, was not to be reached save through a sort of compromise with the sensible substances, things or names, with which the mind had been hitherto conversant; and so the "real essence" had still to sojourn in a state of *substance*—a "second substance"—supposed to "inhere" in the *first* substances, called individuals. This short historical analysis may serve to rectify the current accounts of the great controversy between Nominalism and Realism, while it was also indispensable to a correct estimate of its lineal successor, to wit, the conflict now before us between the so-called Things and Terms.

Whether considered as seats of truth, then, or as subjects of inference, it is now clear that these extreme positions are both alike fallacious, in a strict and absolute respect; while, on the other hand, considered historically, that is, relatively to their points of view, they were both alike entitled to be so regarded for the time. For both have been representative of the real phenomena of nature, though the "things" less incompletely as well as unconsciously. But the things are no more identical with those phenomena than are the names which had been indicated, from the subjective side, by words; they, too,



are, in fine, but terms, the *objective* terms, of the same relations; and in which relations alone resided both truth and inference from the beginning, although of course not to be recognised till this abstract basis could be seen itself.

Logic, then, or, more properly, method, proceeds progressively upon three bases, each successively dependant or superposed on the preceding, and all referring, but from different aspects, to the same aggregate of natural laws. The aspects have already been characterized as looking, the first, from wholes to wholes, the second from wholes to parts, the third from parts to wholes. The correlative bases, or instruments of survey, are in the same chronological order: first, language or terms; second, matter or things; third, method or relations. For, though the process be, in all, methodical, it is disguised in the former cases, and fully developed in the last alone, as well in nature as in name.

Now, of these three essays of the human mind to reduce to system, that is, to unity, the infinite multiplicity of nature, the first and earliest—proceeding *by words*, and from *wholes to wholes*, or *superficially*—is what was anciently, as etymologically, meant by LOGIC. And such is still, of course, the philosophical, because the historical, acceptation. Accordingly, this definition would explain, as if by magic, at once the opposite misapprehensions of the friends and adversaries of the syllogism, and the justness of the criticism above adventured upon both. Thus, for instance, in the matter of inference, we see how plain is the illusion which led the one party to claim all for, and the other to deny everything to, the syllogism. The former and traditional sect, observing names apply to things as wholes, thought them consequently applicable to the parts; for as the thing “contains” all its parts, why not the term do so too? and then all science being but of wholes or parts, of course all inferences might be by words or terms. The fallacy lurked in the assumption that, in this sense, all the parts were either equal to, or even included in, the whole; whereas, at least in physical objects, the rude and aggregate exterior could alone have been seized upon by popular language. It is true, it would be otherwise in *artificial* wholes or aggregates; and here, accordingly, the syllogism had been normal always, and is so still. For this verbal stage of the reasoning process is daily resorted to as indispensable for laying the foundation in even the most positive of our sciences, though only known perhaps by the name of grouping or nomenclature. And those who understand the service which it has rendered to the special sciences, wherever as yet applied with the requisite skill and comprehensiveness—as, for instance, to botany by Linnæus, and to

chemistry by Lavoisier—such alone may conceive the indebtedness of general knowledge to the maligned syllogism, even when it wrought upon a basis of aggregates for the most part fantastical. But this unreality of the subject-matter was turned ignorantly against the process—as if just reasoning and sound inference could not deal in visions the same as in realities, or that arithmetic was less a science when applied to counters than when to coins. And to this fault of inferring, or aggregating individual objects of an ideal nature, as parts of wholes, which were now discerned to be quite imaginary, was superadded the correlative charge of deducing contents that were imaginary, or even of failing to draw the true ones from the natural objects of the real world. As the former charge was impertinent, the latter was absurd, the logical system being never intended to make an analysis of physical bodies, but simply to aggregate, that is, to *induct* them, as individual wholes.

This exploration of the various substances of physical nature in their latent properties, composed the second and counter-circuit of the reasoning process. Its direction, as already defined, was accordingly from wholes to parts; and, no less suitably, its ground and instruments were matter. In other words, matter came, not to supersede, but to supplement, the substrate of language, as the internal and *objective* term of the general aggregate of sensible relations. For the notion called matter is, in reality, but a method, an hypothesis; and the materialists, who think of refuting the truth of religion with this objection, should learn to see that they stand themselves upon no different foundation—as in fact was shown them by Hume and Berkeley, though but from the empirical point of view. Here, on the contrary, the methodic character of matter results deductively; and is, moreover, confirmed practically, by the canting clamour of the present age, for instrumental experimentation, and the science of “things” as opposed to words. It is, in short, evident that, for instance, the telescope, or a chemical retort, is a means of *inferring* an unknown fact—is a “middle-term” in an act of reasoning—of entirely the same purport with that of the syllogism. And it must now, we trust, be equally so, that the purely physical objects, *in* and *by* which men look for truth at this second epoch of philosophy, are, in reality, no more its seat than were their predecessors of the “verbal jargon.” The jargon of “things,” which still resounds from the analytic or Baconian school, is the objective term or extremity of the real world of *relations*, of which the Aristotelian logic had supplied the subjective; and between both of which equal, opposite, and illusory extremes the human intellect is brought to oscillate, through a third and final process, into the only

positive, though entirely abstract, plane and purview of truth and science.

This last procedure of general method is, we may remember, from parts to wholes. The instrument, now purely rational, is classification, co-ordination; the object, to repair the anarchy and petty individualism left in matter and in mind by the decompositions of its predecessor, to establish in empirical knowledges that grand conformity to *entire* nature which gives the scientific sanction of unity and harmony. Hence the happy propriety of its historical designation by the term *synthesis*, meaning a putting together the ascertained parts of a preconceived whole. The preceding stage, which was a taking asunder of the conceived whole into its unknown elements, has been pictured, with like felicity, by the name of *analysis*. Nor does the word *logic* describe less faithfully the primitive epoch of the reasoning process, as a putting together, for conception, the wholes of nature, by means of *words*; for if the denomination has been determined in this instance by the instrument, and not, as with its two successors, by the operation, the cause is obvious, in the extreme correctness of this infant stage of the procedure, when the abstract aspect was still merged deepest in the material and spontaneous medium. Another proof, by the way, that language must be tacitly taken in early ages, as a *representation* of the realities of nature; and by recognition of which obsolete fact we were above enabled to explain, as normal, the modern paradoxes that place truth and inference in predication and in syllogism.

Thus it appears, then, that the mental process described so variously and vaguely, by the names of reasoning, inference, induction, method, &c., is, in reality, the same action throughout; but that, in applying it, we view each object, from the smallest body to the entire universe, under three successive phases, or you may call it their dimensions, and which divide, of course, the aggregate result into so many distinct systems; that not only are these generic systems distinct in form as well as time, but are even independent of one another in the upward order, though dependant to the degree of inclusion in the descending: for the logical, regarding nature as a collection of individual wholes, confines its inference to the outward likeness, without a thought about their elements; the analytic, in the next place, proceeding on the wholes thus catalogued, directs its efforts to their several elements, without attention to recomposition; while this proper task of the synthetic or final system of induction must wait in abeyance until the two preceding have made successively their separate circuits, and thus supplied it there quisite *knowledge*; the one of aggregates, the other of elements, wherewith it

proceeds to the *re-construction* of the works of nature, which alone gives *science*. In short, the systems are but a threefold and *successively inverted* series, or superposition upon one another, of the same procedure in its cosmical range. Whence the practical conclusion, that they should each be kept apart, in books of logic, or rather method, whether theoretic or educational.

We had designed to detail more fully this new conception of the subject, in its capabilities of constitution as well as correction. But Mr. Bailey has drawn so largely on the application of the latter process, that our limits have been hardly pressed upon in striving fully to expose his jumble. The best, therefore, we can now do is, to refer the reader to the source itself from which the theory has been derived, and which is to be found in the chapter on "Method" in the *VESTIGES OF CIVILIZATION*.—This part, we think it proper to say, is free, or nearly free, from the general irreligion of the book.

A single indication here, however, in addition, before we close. As the reasoning process assumes three progressive and complementary complications in its complete survey of the entire aggregate, and in each object of phenomenal nature; so, of course, the same triplicity should also have left its traces in the corresponding instruments of method. But these instruments are, we say, respectively, language, matter, and method proper—the latter being, again, a juxtaposition of the two preceding; and all three of which should thus exhibit a repetition of the generic forms, inductive, analytic, synthetic.

Quite accordingly we turn to language, and recognise them in its three elements, viz., denomination, predication, ratiocination; or the term, the proposition and the syllogism of logicians. For denomination is induction in its simplest stage of instinct—is, in fact, the "simple enumeration" which Bacon ignorantly stigmatized. Predication is plainly analysis, because a separation, a specification of some particular attribute, in a general term. And that the syllogism is synthetic is visibly manifest in the conclusion, which is its strictly characteristic addition to the previous stages, and so *combines the denomination* of the one with the *predication* of the other.

The thing is equally manifest in the Material tools of reasoning. Of these, the earliest, or the Inductive, are those employed in Observation, which is an inference or *bringing in* of mere facts, and may be instanced in the telescope and microscope. Another class are those resorted to where the obstruction to visibility is not, as previously, in the eye, but in the object, and thus removable but by mechanical or chemical decomposition—an end so clearly analytic,

as to have engrossed in fact the title, though no doubt but from its coarser prominence in this predicament: but the same predominance should give the process the special name of Instrumentation. A last description of these material implements or "middle terms" of the reasoning faculty are those devoted to recomposing or putting together the tattered elements which had resulted from the devastation of mere analysis; here the instrument of the process yields the point of prominence to the purpose, which consists in *trying* to produce a natural or artificial combination, and the special name is, quite accordingly, Experimentation: but of this procedure the generic character is, we thus perceive, Synthetic. In the properly synthetic system the analogous subdivision coincides, in order, with Deduction, Classification, and Method; the latter taking, by pre-eminence, the proper name of the reasoning process at the point of view where it evanesces into Science.

Thus spontaneously are we brought back, from this flying excursion round the world of Method, to what our author classes curiously in a supplement of supernumeraries, comprising, we may remember, Observation, Experiment, and Induction. These were to be treated, according to the title, "*in their relation to the reasoning process and to each other*,"—thus implying, of course, that, in the author's theory, they formed no parts of the process itself. Yet we ventured, in already reciting the passage in question, to predict, and not alone from a full experience of Mr. Bailey's inconsistency, but, moreover, from the necessities of the subject, that the contents would be often found in contradiction with the title. Accordingly, on the very next page, we read the following:—"Induction is not some process superadded to those here described (Observation and Experiment); but it is, in this instance, a combination of the two intellectual operations of observing and *inferring*, with the mechanical aid of experimental contrivances to enlarge their range, and for the purpose of deducing a general law." (P. 14.) Here, it will be seen, (if anything, indeed, be visible through such a jargon,) that Induction is made, "in this instance," whatever it may be in others, identical with inference, that is to say, with the reasoning process, only mixed, it is true, to boot, with observation. But it is to trifle with so grave a subject to stop to note the contradictions of one who plainly has no precise notions of any of the processes he so shuffles, although he gives us the foregoing specimen as the most orthodox British view upon the famous "Inductive process," from "Lord Bacon down to Dr. Brown."

Indeed, he is driven, at the close of the chapter, to make a frank confession of the confusion. After conning, as usual, the long cata-



logue of the Scotch metaphysicians, Mr. Bailey proceeds to avow, that the term Induction is employed in three different modes *at least*: "1. The investigation of facts preparatory to the formation of a general law; 2. The mere inferring of the general law from the facts brought together by such investigations; 3. The two preceding processes combined." (P. 120.) Of all this, we trust, the reader is now prepared to divine the moral. In this multitude of meanings and miscellaneousness of mixtures attributed to the process of Induction, he no doubt discerns a confirmation of the character above assigned it, as the fundamental, the universal form of the reasoning process; the others all, which alone are *methods*, being but mere modifications, resulting through a progressive series of correlative complications, from both the instruments and the *positions* of the human mind.

With these properly methodic processes, as we have classed and characterized them, a like peculiarly conclusive, because unconscious or forced concurrence, would be also found throughout the chapter, and, indeed, the entire book. We cite, by way of specimen, a single passage more: "Experiment (says the author) is usually placed in antithesis to Observation, as if the one excluded the other; but surely the intellectual act, termed observation, is just as much required for experiments, as it is for spontaneous events. Unless experiments are observed, they can clearly be of no use. It is equally true, if not equally clear, that the observation of either spontaneous or experimental phenomena can scarcely take place without reasoning; and if it could, would be of no scientific value," &c. (P. 113.) But *wherefore* this dependence of experiment upon observation, and of observation in turn upon reasoning, is what the author does not tell us. In truth, the reason has been first established by the logical theory above applied, and which classes Reasoning at the head of the scale, and Observation in advance of Experiment, and shows that these and all other methods, both the special and the systematic, must each effectually include the whole of its predecessors.

Constrained throughout this article, not alone by the multitude of our author's transgressions, but also by the interest of the subject and the urgency of an example, to write with uniform condemnation of the production of Mr. Bailey, we are quite happy to find a decent pretext for concluding it with one exception furnished by the closing passage of the book. The observations are comparatively sound and suggestive; the writing, too, gives a flattering sample of the author's general strain and style—a style already characterized as cold, cramped, callous; the sterile

style of a hybrid school between Scotch metaphysics and English empiricism.

"The progress of physical science may be looked upon *now* as secure, [as now secure.] In this department of knowledge, the human mind has succeeded in placing itself on the right track; and although some improvement may be effected in the exact expression of abstruse scientific principles, what chiefly remains to be done, is to go forward from the points already attained to the investigation of facts hitherto overlooked, or not yet brought to light, or not sufficiently examined with all the aid supplied by the exquisite instruments and subtle methods of calculation invented by modern ingenuity. The proper mode of proceeding is here insured by such illustrious examples of successful investigation, that the necessity of rules and formulas is almost superseded. [Mark the true Englishman, who will have 'rules and formulas superseded,' not by *principles*, but by *precedents*!] But in morals, metaphysics, theology, and politics, with all subjects belonging to social science not comprehended by these terms, and I may add in the science of medicine, a different aspect of affairs presents itself. Here there are innumerable gratuitous and baseless assumptions, received with entire faith as unquestionable and almost self-evident first principles, of the groundlessness of which no suspicion is entertained. [How should there, when received as unquestionable and self-evident?]

"These are often mixed with truths, and the various deductions from both being perpetually intermingled with the original data and with each other, the result is a chaos of opinions, from which, in moments of speculative despondency, it seems to a philosophic mind impossible for the human race to be extricated.

"The only method of extrication is for the inquirer to allow no facts, no propositions, no doctrines, no principles, or whatever else they may be called, to pass before him, on any question which he has undertaken to examine, without scrutinizing their character, and carefully investigating the evidence on which they rest, or are supposed to rest; and where there is no evidence at all, attempting (essaying) to trace the groundless assumptions to their origin in mal-observation, misapprehension, ignorance, falsehood, the love of fiction, or other causes.

"This course is, doubtless, opposed by a general and a reprehensible repugnance to review established doctrines, and by the mischievous prejudice, which has so long obstructed philosophical inquiry, that opinions are legitimate objects of moral approbation and censure, and that for the conclusions to which a man is brought in the free

exercise of his intellect, he may be justly subjected to moral condemnation.

"The destruction of this senseless and pernicious dogma, which subjects the thinking few to the despotism of the unthinking many, would sweep away one of the greatest impediments, not only to the progress of truth, but to the reciprocation of kind feelings and good deeds, to the peace of the individual, the family circle, and the community; in a word, to the happiness which is ready to flow upon the human race from a thousand sources, were it permitted to do so. It is not yet adequately perceived how much the predominance of speculative error costs the world."

Quite true. But the particular dogma specified as "senseless and pernicious,"—the responsibility of men for the conclusions of a free exercise of their intellect,—is, on the contrary, not an error at all. The error and oppression are in the *test*, not in the principle. It is not the right of thinking *freely* that, in reality, has been ever denied; it is the right of thinking *wrongly*. No one ever has been persecuted for discussion, but for *dissent*; only conclude with the multitude or other "powers that be," and you may canvass the entire universe, both temporal and spiritual. But as this standard has been usually wrong, of course the results have been wrongs, although perpetrated none the less in the name of right. So that the evils, all, denounced are due alone to the criterion. In fact, the "dogma" of responsibility for our opinions is unquestionable, and holds no less in science than in morals and theology. The laws of nature are the most relentless executioners of error—and not more really so, but only more palpably, in the material than the moral world.

On the other hand, it is the author's own dogma, of irresponsibility, that would be truly both "senseless and pernicious." For it would sanction (as we see it do, in fact, in the slang language of our politicians) the indisputable *right* of thinking, nay, of acting and feeling, *wrongly*. But happily, this profligate nonsense is but a transitive illusion, and is, moreover, indispensable to overthrow the false criteria. For illusion can be vanquished but by illusion. Pure truth and pure error are as invulnerable by each other as Force and Reason, in the famed apostrophe of Pascal. There must, in both cases, be a mixture, to bring the adversaries upon *common* ground; for homogeneity is the first condition of all descriptions of reciprocity.

## ART. IV.—MERRITT CALDWELL.

1. *Christianity Tested by Eminent Men : Being Brief Sketches of Christian Biography.* By MERRITT CALDWELL, A. M. New-York : Lane & Scott. 1852.
2. *The Philosophy of Christian Perfection.* Philadelphia: Sorin & Ball. 18mo., pp. 159.
3. *Practical Manual of Elocution.* By MERRITT CALDWELL, A. M. Portland: Sanborn & Carter. Seventh edition, 1852.

It is not our purpose at present to give any critical examination of the works placed at the head of this article, but rather to present to our readers such a sketch of the author's life as we have been able to make up from his papers and from the reminiscences of his friends. The man, his character, and his position demand a fuller biography than the pages of this journal can afford; but as some years have elapsed since his death, and no steps, to our knowledge, have been taken towards such a work, we deem it due, not merely to the merits of the dead but to the welfare of the living, to give such humble portraiture of him as our opportunities of information and the limits afforded us in these pages will allow. It will fall naturally in our way, at the same time, to give brief notices of the writings above mentioned, as well as of others, published and unpublished, in the chronological order in which they were written.

MERRITT CALDWELL was the third son of William and Nancy Caldwell, of Hebron, (now Oxford,) Maine, and was born Nov. 29, 1806. His parents and grandparents were pious and exemplary members of the Methodist Episcopal Church. His mother, who is still living, is a woman of no ordinary cast of mind. She has a deep experience and an excellent knowledge in the things of God. This excellent woman made a strong impression in favour of the truth and loveliness of the Christian religion on the minds of her children. As the result of *her* faithfulness, mainly, it may be said that each of her four children, three sons and one daughter, was early the subject of powerful religious impressions. Comparatively early each one of the family became a subject of converting grace. Merritt was always serious and thoughtful from a child. To religious and sacred themes during all his after life his heart was peculiarly susceptible. It was a strong characteristic of his mind, as we shall afterwards see, to be jealous for the honour of Christ and our holy religion. Sometime in the year 1824, being then in the eighteenth year of his age, while a student at home, under the instruction of his brother, Zenas Cald-

well, A. B., when there was no special religious excitement in the community, he came into the liberty of the children of God. He very soon made a public profession of his faith, and united with the Methodist Episcopal Church.

The idea of doing good at once took possession of his mind, and was a prevailing, perhaps we may say, a powerful governing sentiment, through all his subsequent career. In the winter of 1824-5 he made his first essay in the business of teaching. After his school closed he gave himself with diligence to his studies, and in the following September, in the nineteenth year of his age, he entered the Sophomore Class of Bowdoin College.

Though at this time there was no Methodist Episcopal Church in Brunswick, yet it is sufficiently evident that Mr. Caldwell did not hesitate to profess himself openly both a Christian and a Methodist. He seems to have taken at once special interest in the Theological Society of the college, before which he read, in April following, an able and interesting paper on "Extemporaneous Sermons preferable, in general, to Written Sermons." Another essay written the following year on the Immortality of the Soul gives signs of the careful research, independent thought, and decided ability to grapple with difficult metaphysical subjects, for which he was distinguished in after life. While in college he applied himself with diligence to his studies, and sometimes when in feeble health. He was conscientious in the discharge of all his duties, maintained an honourable standing as a student, and was held in high esteem both by the professors and his college associates. It is very evident from his writings at this period that his mind took a new start. Having a fine relish for poetry and polite literature generally, he no doubt availed himself of the stores afforded by the college and other libraries to gratify this taste. But the great object of his pursuit was the acquisition of knowledge for the purpose of being useful to others as a teacher. In the winter of 1825-6 he again engaged in teaching a town school, in Minot, Maine.

In the year 1820 some benevolent and enterprising members of the Methodist Episcopal Church, in Maine, conceived the project of establishing a literary institution, to be under the patronage and control of the Methodist Episcopal Church. This was one of the earliest efforts of our Church in the establishment of literary institutions, after the burning of Cokesbury College. In the spring of 1825 the institution, under the title of the Maine Wesleyan Seminary, went into successful operation. Mr. Zenas Caldwell, (the elder brother of Merritt,) who had graduated with distinguished credit at Bowdoin College, Sept., 1824. was called to be the



first principal. In October, 1826, we find the subject of this memoir engaged as a teacher in the same institution. After the winter vacation he again resumed his studies in college, and in September of the following year, 1827, again engaged as an instructor in this seminary. In July, 1828, he was elected principal in the place of his brother Zenas, who had been called away by death. In September following he graduated with honour and received his Bachelor's degree.

We now find Mr. Caldwell entering upon the great business of his life, as an instructor of the young. He deeply sympathized with the Church of his choice in its efforts for the establishment of education throughout its extended communion. But his interests and efforts were not confined to this branch of the Church. He sought earnestly for the diffusion and improvement of education in the community generally. By his zealous and judicious labours in this cause he soon became widely known and esteemed; and on the reorganization of Dickinson College in 1834, under the auspices of the Methodist Episcopal Church, he was looked to as a most fit candidate for the office of senior professor in that institution. He was accordingly elected to the Professorship of Mathematics in the summer of 1834, and entered upon the duties of his office on the 10th of September following.

But Mr. Caldwell, while Principal of the Maine Wesleyan Seminary, was not the teacher and educator only; as a metaphysician, a philanthropist and a Christian, his character also beautifully developed itself. An early tendency of his mind for metaphysical and theological studies led him at this, as well as at other stages of his life, to write much upon these and kindred subjects. His occasional addresses, while principal of the seminary, and several essays on "Human Depravity," "Christian Perfection," and "The Human Will," which are preserved, are specimens of great acuteness of reasoning, and of clearness, and sometimes of beauty of style. Mr. Caldwell also greatly interested himself in all the great benevolent enterprises of the day,—and especially those of the Methodist Episcopal Church. The Bible cause, the Mission cause, and particularly the cause of Temperance, engaged his strongest sympathies. Often was his voice raised for the furtherance of these noble institutions, and, according to his ability, he contributed of his substance for their support.

Another interesting fact ought not to be forgotten in this connexion. Surrounded as he was, by so many promising young men, and many of them looking forward to the ministry of the word as their future calling, his heart was greatly moved in their behalf, and he

sought by all the means in his power to advance them in those qualifications which might fit them for increased usefulness in after life. If any were destitute, his hand was freely open to supply their wants. If any were indiscreet or needed advice, in Mr. Caldwell they found a ready, wise, and faithful counsellor. Few men perhaps of his age, in this country, who are not clergymen, have educated or assisted in educating, so many for the sacred office as Mr. Caldwell. There is now a list before us of upwards of seventy clergymen of different religious denominations, most of whom are still living, who were under his instruction at the Maine Wesleyan Seminary. His influence upon the young men was in the highest degree salutary. Although not a minister himself, his views of the office were exceedingly elevated, and he sought by all his influence and labours to raise up an intelligent and godly ministry. For this purpose he recommended, above all things, the diligent study of the Holy Scriptures. Though, as he remarks in a letter to Dr. Fisk, on the subject of Biblical instruction in our schools and colleges, "I am inclined to the sentiment that a comparatively limited course only of Biblical study, or instruction, can be successfully introduced into any but our theological institutions," yet he was a strong advocate for the study of the Bible in every stage of the education of the young. This will appear from another extract from the same letter. "In my opinion," he remarks, "some plan of teaching the Scriptures should be entered upon as soon as the education of the child commences, and it should be continued to a greater or less extent till his education is completed. The reading and committing of select passages of Scripture should be introduced into our common schools just so far as it can be without sacrificing that respect that children should always be taught to show towards the *Holy Bible*. In schools of a higher character, but where classes can be arranged only for a few weeks or months, I think the weekly or semi-weekly examination of select portions of the New Testament, or of the historical part of the Old, should be strongly recommended. Among students of a more permanent character, either in our academies or colleges, a more systematic course can be advantageously adopted. The study of the historical, practical and prophetic parts as circumstances may seem to determine, may be pursued by the classes to as great an extent as the time allotted to it by the wisdom of the teachers will warrant; at the same time the use of the Greek and Hebrew Texts might, in my opinion, be introduced without detriment by those familiar with these languages."

We have already remarked that Mr. Caldwell was elected to the Professorship of Mathematics in Dickinson College, in the summer

of 1834, and entered upon his duties in the month of September following. Here, in some respects, a new field was opened before him, and one of great responsibility. The professors' chairs were for some time only partially filled. The President of the college, Rev. Dr. Durbin, was necessarily often absent in promoting the financial interests of the college. Of course the main burden of both instruction and government, at such times devolved upon Professor Caldwell. How ably, and how much to the satisfaction of the students, these duties were discharged, we hardly need state.

Among the young men in the lecture-room, or elsewhere, or among his brethren, the professors, he was always at home. No excitement or casualty ever made him forget himself. A manly dignity, a gentlemanly bearing, and an almost imperturbable composure, characterized him in all his intercourse with others. His masculine intellect, his firmness of purpose, his steady and unwavering adherence to principles and rules, and his kindness of heart taught the young men that they had a man to deal with whom they were bound both to respect and to love. With such qualities he could not be otherwise than successful, both as a professor and a college officer. And this was his character, as is abundantly verified by his associates during all the time of his connexion with the college. He was always successful, always respected and generally beloved by both officers and students during the entire thirteen years of his professorship.

He had not been long at Carlisle before the business and operations of the college began to assume an orderly and prosperous condition, and by his labours, with those of his able associates, Rev. Dr. Durbin and Professor Emory, a successful course of instruction was commenced. The classes rapidly increased from year to year, and there was evidently a growing respect for this ancient institution, both at home and abroad. Though for various reasons not necessary here to state, the operations of the institution had been entirely suspended before it came under the patronage of the Methodist Episcopal Church, yet in a few years it more than regained its former popularity, and took its stand among the first institutions of the country.

But while Professor Caldwell was assiduous in the performance of the duties of his office, his watchful eye was also abroad upon the great world, observing its movements and watching for opportunities to be serviceable to its best interests. He therefore seized upon the public press as the great organ through which *he* might be useful to his fellow-men. He had not even become settled in Carlisle before he commenced a series of communications for the *Maine Wesleyan Journal*, a paper at that time widely circulated in New-England, and especially in Maine, his native

State. His contributions to this paper were continued, from time to time, on various subjects of interest to the Church and philanthropist, for several years. His usual signature was "*Gleaner*;" and many, who had the privilege of reading this paper at that time, will recollect how eagerly these articles were perused, though the name of the writer was unknown. His able and judicious articles on the "*Means of Grace*," published in this paper in the spring and summer of 1835, will be remembered by many as exceedingly timely and profitable to the Methodist Episcopal Church in New-England. He never shut himself in his cloister or student's cell, except to bring forth something valuable for the public weal. The general good, especially of the Church, the advancement of religion and learning among the people, and not personal profit or popularity, moved him to labour so much as he did through the public press. It ought to be mentioned here, that in 1835 he published a history of Dickinson College, in the *American Quarterly Register*, as he had done before of the *Maine Wesleyan Seminary*. These articles were distinguished by that extreme concern for accuracy which is noticeable in all his other productions.

In the year 1837 he became, more than ever, active in the promotion of the cause of temperance. He began to lecture and publish in favour of this great moral enterprise, and in every other way consistently with his duties as a professor in the college to awaken public attention to the terrible, growing evils of intemperance. He was evidently looked to as the tower of strength for this cause in the Cumberland Valley. The movement at this time was very unpopular; yet he persisted fearlessly, in exposing the enormities connected with rum drinking and the rum traffic. He hesitated not to attack this evil in high places. The polite and wealthy wine drinker, the judge and the legislator who violated temperance principles by their example or public acts, were sure to have the subject faithfully brought before them, and in such a way as to arrest their attention. His friends may have had their apprehensions that his zeal in this cause would work against his popularity; but so judicious and firm were his steps that he always gained ground and lost nothing, and lived long enough to see the glorious triumph of the cause. During this year, besides writing on various topics connected with education and religion, he also wrote and published a new conjugation of the English verb, and a new arrangement of English syntax. During the years 1838-9, he wrote his *Sketches of Great Men*. It consists of brief biographical accounts of distinguished Christian legislators, metaphysicians and poets, and some perhaps of other pursuits, to the number of about seventy.

His original design was to have carried the work much further. The principal object seems to have been to show that experimental Christianity has reached the greatest minds in the most elevated walks of human life. It forms an unanswerable argument for experimental religion. It is an argument from consciousness and testimony in the case of the ablest and best men of modern times.

During the winter of 1839 he went into an extensive investigation of the subject of "Sleep and Dreaming," the results of which were embodied in two lectures delivered in Carlisle. In the fall of this year he was exceedingly active in the borough of Carlisle and vicinity in promoting the cause of temperance. It was his custom to lecture once or twice a week, and often to ride out of town into the remote neighbourhoods to arouse the people to throw off the direful curse of intemperance. His labours in this way continued through the winter. During this time he never lost a single college recitation or lecture, always returning to the college after the evening's labour, or early next morning. In a letter to his friend, John Zug, Esq., dated December 23, 1840, he remarks, "Since the election has passed away, (referring to the presidential election of the preceding fall,) we have set ourselves to work to help the cause of temperance in other parts of the country, by visiting them, circulating papers,—and last, though not *least*, by getting command of a column or two of each of the papers of Carlisle for *temperance* purposes. If you read the papers of Carlisle you have noticed this part of our movement. Will you not help us out here? Write for the temperance department of our papers, or select,—sending directly to the editor, or sending the papers marked to me. I will attend to them. We may do much good in this way, and much good remains to be done in this cause."

These active labours led to frequent exposures, which finally resulted in a deep-seated affection of the lungs. His family and other friends became anxious, and he sent for his old friend and former physician, E. Clark, M. D., of Portland, Me. The doctor found him dangerously ill, having tuberculous cavities in the right lung. Copious hemorrhage occurred in the month of April, 1841. His attack was so very severe that his friends generally despaired of his ever entering again upon his duties in the college. But during the following summer, which was spent among his relatives in Maine, he was so far restored, by the blessing of God, as to be able partially to resume his duties at Carlisle in the following September, and fully in January. In July, 1841, he published an excellent article on *Eloquence*, especially pulpit eloquence and the cultivation of the voice, in the Methodist Quar-



terly Review. It contains an analysis of the celebrated work of Dr. James Rush on the philosophy of the human voice. It was probably written before the failure of his health, in the winter of 1840-1. It is an article of rare excellence; and, in connexion with the work that followed on Elocution, has done much to stimulate the young men of the Church to the cultivation of oratory. His health continued in some degree to improve, and he engaged again with his accustomed zeal in his literary pursuits.

His labours, however, were too great for his slender, and already broken constitution. It was often painfully evident to himself and friends that he was still the prey of lung-affections. But he continued to labour on, and set himself to work in preparing a text-book on Elocution, which was finally published in 1845, at Philadelphia. Though the market was already overflowing with text-books on this subject, yet the work has passed through several editions, and still is highly valued. In the year 1842 he became deeply interested in the discussion of a theory of Temptation, set forth by the Rev. Dr. Durbin in the *Methodist Quarterly Review* for October, 1841. This theory seemed to harmonize with his views of Scripture truth, and, as he thought, with every true system of Psychology; and as soon as Dr. Durbin's views were questioned, he at once came to the rescue of the theory—not so much because it was the theory of a friend, as because he conceived it to be the *true* view. It was also, perhaps, entered into with more interest, inasmuch as it is a question which has heretofore been but little disturbed by theologians, and especially by the theologians of our own Church. It is not our object in this paper to enter into any discussion on the theory, or to pronounce either for or against it; but simply to give some facts concerning the controversy, so far as may be necessary to a full understanding of his connexion with it. Certain it is that he was deeply interested in the subject. His earnest and able defence of the theory brought him into collision with several able and estimable brethren of the Church, who felt themselves bound to take a different view of the subject. Among these was the Rev. Abel Stevens, editor of *Zion's Herald*, who opposed the theory with distinguished ability and in excellent temper, in this Review. Prof. Caldwell replied, at least with equal ability, which brought out a rejoinder from the Rev. Mr. S. A short reply only to this rejoinder was permitted to be published in the same work. Prof. Caldwell, however, felt himself called upon to proceed in his investigations. The intimate connexion of the theory with the doctrine of Christian perfection, or entire sanctification in this life, gave it, in his mind, a transcendent importance. This doctrine was ever dear to his

heart, and everything which tended to illustrate and establish it, was treasured up in his mind. The result of his thoughts on this and kindred topics in theology, was published in 1847, in a work, entitled "Philosophy of Christian Perfection." Whatever may be thought of the doctrines of this work, there has been, so far as we have heard, but one opinion as to the ability displayed in it. For clear thinking, and accurate, forcible expression, it is a model. But as we intend to consider the work more at large when we come to treat of his writings, we will add no further remarks upon it in this place.

During the year 1843 much interest was taken in the discussion of the question of slavery by many ministers and members of the Methodist Episcopal Church, both North and South. He was not an inattentive observer of the events going forward on that subject. In a letter to the writer, dated March 19, 1843, he thus expressed himself:—"Do you read the True Wesleyan or Zion's Herald? Things are coming to a strange pass; we, at least, I can contemplate in the future but one of three things,—either slavery must be abolished in our Church throughout the United States; or we must separate into two General Conferences; or vast secessions will take place in New England—such as will amount to the destruction of the Church there. The right measures are not in progress to secure either of the former; the latter, therefore, with the present agency at work, must ensue. Whom have we, that can now mount the whirlwind, and with steady rein direct the storm? I know not the man."

The result has shown the correctness of Mr. Caldwell's judgment in the case; the General Conference of 1844 proved the truth of his prediction that there "would be two General Conferences." But he did not foresee all the grounds, nor perhaps the chief ground, which brought about this disastrous division in the Church. The fact that one of the bishops was deeply involved in slaveholding, was not generally known, until the session of the General Conference, about a year after, in May, 1844. While Professor Caldwell was decidedly anti-slavery in sentiment, he was also conservative in respect to the connexion of slavery with the Church. While he would destroy slavery, he would, if possible, preserve the peace and unity of the Church. He laboured for this more than a year before the General Conference of 1844, and wished to form such a conservative influence as might save the Church. But his hopes, as well as the hopes of thousands, were blasted by the course of the southern ultraists on the floor of the General Conference of 1844.

In the latter part of this year he published his "Manual of Elocu-

tion." Under date of December 15, he thus writes: "The object I have in view in preparing the book, is to furnish a more perfect system of preparatory discipline to the speaker, than is furnished by any other text-book now in the market. The advantages proposed by this training are, first, to make oratory, or rather the public efforts of the speaker, more effective than they are at present; and secondly, to give to the speaker such habits of intonation, and so to cultivate the vocal functions, as to make all his efforts at speaking, at least, *harmless* to himself, instead of producing, as they now so frequently do, disease of the vocal organs, which requires him to leave the field of labour just when he has learned to be useful in it, or else hurries him to a premature grave." He also wrote an article on elocution, which he considered supplementary to the one written and published in the *Quarterly Review* in 1841; as the first published treated on the voice, the latter was devoted to gesture and delivery in general, or what was called by the ancients, *action*. He maintains that excellence in delivery can be attained only by study and practice, and fortifies his position by the opinion of both ancient and modern writers and speakers. He closes up, animadverting strongly upon the views of Archbishop Whately on the subject. The subject is one of great practical importance, especially to public speakers and those designing to become such, and is discussed with his usual ability and discrimination.

In the latter part of this year public attention was called to the importance of closer union among Protestants in various parts of the world, by a series of powerful articles by Rev. J. Angell James, of Birmingham, England. They were copied by the religious papers of the country generally; and the favour of the Christian and Protestant public was extended towards the plan, one feature of which was a convention at London of individuals from the various Protestant Churches throughout the world. The project was deemed by Prof. C. as not only Christian and sublime, but feasible; and so most of the wise and excellent men of our country viewed it, both among the clergy and the laity. The unsettled state of his health led him to believe that a voyage to England and back might be beneficial, and he accordingly determined, in the spring of 1846, to visit London, and attend the Convention there, during the following summer. He was also appointed by the State Temperance Society of Pennsylvania a delegate to the World's Temperance Convention, which was to assemble in London at nearly the same time. At the end of the college year in July, in company with several delegates to London, he embarked at Boston on board a British steamer. The ship in which he sailed having become unseaworthy, in the judgment of

some, by running upon a rock in Halifax Bay, was left by a number of the passengers at Halifax. A majority, however, determined to go on, and Prof. C. was of the number. His health improved greatly during the voyage. Before attending the conferences in London, together with several other gentlemen from the United States, he travelled over England, Scotland and Ireland,—having visited most of the large cities within these kingdoms. After the adjournment of the conferences, in company with Rev. Dr. Emory, Rev. Dr. Peck, Rev. John B. Merwin, and some others, he visited France, Belgium, and Germany, and returned to the college in the month of November following, considerably improved in health, having been absent four months.

He at once resumed his duties in the college, and laboured during the year with his usual diligence and success. In the spring of 1847 he had a violent attack of pleurisy, which so weakened the powers of life as to induce a general development of tubercles. Again he visited his friends in Maine, as had been his custom in former years, and at the commencement of the college session, in September, was found as usual at his post in Carlisle, with health somewhat improved. He resumed all his duties; but it was not long before he was again acutely suffering from the progress of disease of the lungs. Afterwards a general derangement of the digestive functions, and finally ulcerations of the intestines and throat supervened, which continued to increase until death. He was still buoyed up with the hope, that it might please God to spare him and raise him up from this attack, as he had done from others in former years. He did not yet look upon his work as done. In March, he left Carlisle on a visit to his friend and brother-in-law, Dr. Clark, of Portland, Me., hoping that by the blessing of God he might be able to resume his duties again at the college in a few weeks. But, alas! it was too evident to his friends, that the fatal consumption had taken too strong a hold of his system ever again to be shaken off. The tuberculous ulceration of the throat continued to increase, and it was not long before the evidences of a speedy dissolution were clearly seen.

Though Professor Caldwell had always lived with a wise reference to eternity, he was now awakened to a more earnest inquiry, expressed by himself in the following phrases:—"Have I fully put on Christ?" "Am I fully ready to enter upon the joys of the Lord?" "I seem to have been living too exclusively by faith." He now panted after the fulness of love. He sought, he found, he felt and testified, that Jesus was the most precious, the loveliest among ten thousand. The name of Jesus was now almost constantly

upon his lips; it was in his silent breathings, and when he opened his mouth in praise: the name of Jesus was the first and the last. A fulness of love towards him took possession of his soul. For weeks before his death he shouted continually, "Glory to God! Glory to God in the highest! Glory to Jesus!"

Some of his conversations and sayings during the last week of his life, as they were noted down or reported by his friends, some one of whom was constantly near his bedside during this period of his earthly sojourn, appear to us worthy of preservation here; and we accordingly select from them such as most strikingly indicate the strength of his faith and the fulness of his hope.

May 30.—After inquiring the day of the month, he said, "I may live to see the summer—to see the earth spread over with green and covered with beauty. But I wonder when I shall again see decay. I reckon there is no decay in heaven. If there are green leaves there, they never fade. There shall be no death there. O God, sustain and save me!" On the next evening, just before retiring, while observing his feet, that had commenced swelling, he looked at Mrs. Caldwell with a smile, and said, "This is as strange to me as to you, yet it is pleasant to me;" and, after pausing a moment, he added, "What a change there will be with you when I am taken away! your cares and anxieties for me will all cease, and you will have a plenty of time — — — to be *sad*, if you will; —but you will not lie down upon your pillow and cry? Surely you will not mourn for me, when God has been so good to me all along, and will, I trust, sustain me till the end; and you will for *yourself*, surely you *will* trust such a God; and if you should visit the spot where I lie, you will not select a sad and mournful time—you will not go in the shade of evening or in the dark night. These are not fitting times to visit the grave of the Christian. Nor will you go there to weep; but you will go in the morning, in the bright sunshine, and when the birds are singing."

June 1.—He said, "One symptom after another assures me that I am approaching near my end. I am graciously saved from extreme sufferings. It may be I shall go down to death without them. But I think nothing of that. God knows what is best. I find an additional sweetness in the name of Jesus." He then repeated the verse,

"Jesus, the name that charms our fears," &c.,

and proceeded, "I have given my family so entirely to God, that I have no anxiety for them—no care that disturbs me by day or by night." Hearing the remark that the cares of earth would soon cease with us all, though they now press upon us for a little time: "O yes," said he,



"I would not exchange. I have not viewed it in that light before. O no! I would not exchange my condition with any of you. I am now wholly the Lord's, and he is mine! Glory to God! Praise the Lord!" He passed a very restless night, and was not able to rise on the morning of June 2d, as he had always done before. But he said, "It is all well; the sooner will these days be over, and I be at rest." He said to his mother, "I do not feel the inward man much renewed to-day." In the evening, after having a half-hour of sleep, his feelings cleared up, and, looking up to his mother, he said, "I *do* feel the inward man renewed somewhat to-day," and spoke of the love of the Saviour. On the next day, suffering great debility, he said, "I am thankful my work is done—I have nothing to do but to resign myself to God in my weakness. If I should lie down without strength to pray even, I should sleep in Jesus." On Sabbath morning, June 4, after a night and morning passed almost without sleep, the words, "The rougher the blast, the sooner 'tis past," were repeated by a friend. He replied, "This blast is not *very rough*, but it seems to be bearing me home! It is not *very rough*, but requires patience, and God gives that. It requires nothing of me—*God gives it.*" This last phrase was repeated with an emphasis that indicated the most perfect reliance on God. Suffering great oppression and restlessness, he said, "I feel just like lying down and sleeping in Jesus. I shall sleep in Jesus. Jesus is my trust! Jesus is my trust! My end cannot be far off, and you cannot wish it prolonged; I cannot, nor can you," addressing Mrs. C. A little after, he said to his brother, when raising him up, "Doctor, I am very languid." "Yes," replied the doctor; "but as your outward man perisheth," &c. "O yes," he answered, "when my mind returns from its wanderings and fixes itself on Christ, then it rests." About 5 o'clock P. M., much more languid than ever before, and troubled for breath, he said to his wife, "Rosamond, I am getting very feeble. I may not be able to say anything more in particular to any one." She answered, "You have already said much, we cannot ask more." She asked him, "if he had anything in particular to say," to which he answered, "No! nothing. My mind and spirit rest on Christ, the Rock. If I am able (to say more,) well! if not, all is well!" In the evening he said to the doctor, "Faith is a great thing; it enables me to stand on the dividing line between the two worlds without trembling." On the next day he was very languid, and said but little. Tuesday, June 6, the day of his death, at one time he said to his mother: "Mother, I have no temptation to murmuring or impatience; but, on the contrary, I feel that heavenly breezes are passing over me." His mother said, "Glory to God!"

and continued, "I shouted Glory to God! when you were converted; but then I rejoiced with trembling; now I rejoice with joy unspeakable and full of glory; and can I but rejoice, when I see my son breathing his life out in the arms of Jesus, and melting away in the light of heaven?" Afterwards he said, "This is not death, *it is the consummation of life*; a little while, and it will be *eternal life, everlasting life*."

About two hours before his death, suddenly, and with an expression of anxiety, he said, "Mother, pray for me, that my faith may not fail—that I may not be overcome by temptation." Earnest supplication was made to God by his mother and friends, to which he responded most fervently. When the name of Jesus was mentioned, he repeated it again and again, saying, in the language of supplication, "Jesus is my trust." After prayer he said, "I seem to have lost sight of my landmarks." Still he wrestled in the name of Jesus. Prayer was continued till the song of victory burst forth from his lips, "Glory to God! I *shall* be saved. Glory to God! I shall live in heaven. Why was it that I was left? All was dark; and I began to fear that I should die a sad specimen of a Christian." His mother said, "It was permitted for the trial of your faith. But you will come forth as gold. God will not forsake his children." He replied with great emphasis, "But what if I had not been a Christian!" He raised his head, and waved his right hand, shouting in a subdued yet emphatic voice, "Glory to God! Glory to Jesus! *He* is my trust! He is my strength! Glory to Jesus! Mourn not for me; Jesus lives,—I shall live also! Glory to Jesus! He is my rock! Jesus! Jesus!" and repeated two lines, commencing with—

"Jesus, the name," &c.

"Jesus, my life! Jesus! Glory to Jesus!" Feebly grasping the hand of Mrs. C., he said, "Farewell, my dear wife. Glory to Jesus! Jesus, my life! Jesus, my trust! Jesus! Jesus!" Thus he fell asleep in Jesus, on the 6th of June, about 2 o'clock P. M., repeating that blessed name.

Such was the death of this excellent man,—such a death as every Christian would desire to die. The intelligence was received with profound sorrow throughout the Church in the Northern and Middle States, of which he had been a devoted member for more than twenty years. The friends of Dickinson College, in whose service Prof. C. had spent the flower and vigour of his life, especially had reason to lament their loss.

A funeral discourse was delivered at Portland by Rev. Gershom F. Cox, and also one by the pastor of the Methodist Episcopal

Church at Carlisle, Rev. B. H. Nadal, which was subsequently published.

It remains for us now to present the reader a brief account of Prof. Caldwell's writings, both published and unpublished.

1. The "Manual of Elocution." Any writer, professing to make a text-book on any branch of science, must necessarily begin with the elementary principles of that science. If there is a failure here, there must be a failure in constructing the very foundations of his work, and consequently also in its usefulness. Again, if, after a proper and full development of the principles of the science, there be a failure in presenting a sufficient number of examples for the illustration of those principles, such a work for learners must be considered altogether defective. In the science of Elocution, as in grammar, or arithmetic, or astronomy, there are certain elementary principles which must be presented and illustrated by a great variety of examples in order to be in the highest degree useful to the various classes of learners. Another principle important to be kept in mind is, that there must be no unnecessary commingling of one branch with another, but a strict adherence to the subject in hand. A treatise on Elocution should not be a treatise on grammar, or logic, or philosophy, though grammar, logic, and philosophy are important to be understood by the elocutionist and the orator. These principles strike us as among the most important, to be observed in the construction of text-books for our schools. A work on any branch of science constructed on these principles cannot fail with proper application on the part of the student to give him a full and definite knowledge of that branch.

Measuring Professor Caldwell's work on Elocution by this standard, we shall find that it fully meets every requisition. It commences with a careful analysis of the voice, together with an abundance of elementary exercises. The subject of articulation, time, stress, pitch, waves, force, quality, and melodies of the voice, are all admirably presented, and with a fulness sufficient for an understanding of the subject. After this we have a practical exemplification of these principles, in examples, calculated to show every variety of voice used in speech. The second great topic of Elocution is gesture. The author proceeds in this part of the subject as in the former, to discuss elementary principles, especially the elements of gesture. This done, he brings us to a chapter on the practical application of the principles discussed. He finishes the subject of gesture by the addition of some general precepts; and so far as our own experience and observation have enabled us to judge, this part of the work has been more satisfactory, and better adapted for the work of instruction, than any other within

our acquaintance; and we have used it with great advantage in the instruction of classes in elocution for several years. The work closes up with two very valuable chapters as an appendix—the first on the elocution adapted to the pulpit, and the second on that adapted to the stage.

Prof. Caldwell's second published work was the "*Philosophy of Christian Perfection*." This book, the occasion of which we have briefly presented, professes to bring the principles of mental science to bear upon the doctrine of Christian Perfection, and to explain the nature of this doctrine in the light of well-ascertained principles of Psychology. The author, it must be observed, does not develop the doctrine solely from these principles; but first going to the Scriptures ascertains what they teach on this subject, and then confirms what they teach from philosophical principles. This certainly is a legitimate mode of procedure in respect to any doctrine of our holy religion,—first, to hear what revelation says, and then, what the voice of reason declares; and thus out of the mouth of these two witnesses every point may be established. In regard to this book, while we are free to admit that we do not approve of several things in it, and freely expressed our opinion to its lamented author while living, yet we are not ready to say, with some, that it must be summarily despatched and consigned to the shades, never more to see the light. It is a work of real merit: first, as to its literary execution; second, as to its brave independent thinking; and third, as to the clearness and ingenuity displayed in the conduct of the argument. Whatever there is of truth in the book, let it live; whatever of error, let it perish. This was the sentiment expressed by the excellent author on his dying bed. There was a solemn settled conviction in his mind that the main principles of his work were placed on solid foundations. The first position of the book important to be named is, that man's original perfection, or the perfection of our first parents, was essentially a moral perfection. The author explains himself by saying, that he uses the term "moral" in contradistinction from both *physical* and *mental*. We suppose the author would be understood to mean spiritual perfection in the primeval state of man, as well as one merely moral; inasmuch as he says, "We have concluded the 'likeness' and 'image' of God, in which our first parents were created, was irrespective of intellectual power, consisting only in righteousness and true holiness, and embracing only the knowledge requisite to the correct perception of moral truth." This was his view of the original state of man. His state after the fall is described in the following words: *First*, he is constitutionally destitute of the love of God, as a controlling principle of his nature. *Second*, as one

consequence of the absence of this regulating principle, he early finds his appetites and passions, and all the lower elements of his nature, clamorous of indulgence, and impatient of control. *Third*, from his connexion with a sinful world, he must, on reaching the years of discretion, find himself more or less under the influence of habits, whose tendency is to incline him to transgression and sin, and which will always bring him into sin until his heart be renewed through the grace of God and the power and agency of the Holy Spirit. Finally, it follows from all these considerations that even prior to the effects of voluntary sinful indulgence, his moral power is enfeebled by Adam's disobedience, and he has become subject to temptations and dangers, though not as we can perceive differing materially in their nature, yet more numerous and varied, than those which attach to man's original condition. This is the professor's view of man as fallen. We will now give his summary of his views of man as restored from the fall, through the atonement, and in the enjoyment of Christian perfection. *First*. In general terms there is implied in Christian perfection a complete restoration to the moral perfection of our first parents in the garden of Eden. *Secondly*. This perfection implies a perfect harmony of the action of the various principles of human nature, but the destruction or eradication of none of them. No new principle having been implanted in the human heart as the consequence of sin, there is nothing superfluous there. *Third*. It is implied that man thus restored would be subject to trials and temptations, the same in their general nature with those of our first parents, and only to such. *Fourth*. The re-establishment of the principle of perfect love in the heart must, of course, just so far as it is entire, restore the lost power to regulate and control the appetites and passions, to offer effective resistance to every assault, and to overcome every temptation. *Fifth*. A necessary and very important inference is, that as the restoration of this perfect love to the heart of the Christian does not secure him against trial, temptation and danger, so it does not give him any perfect security against possible or even actual transgression, nor in any way conflict with the idea of his subsequent recovery. *Sixth*. Such being the nature of "Christian perfection" or "entire sanctification," the evidence of its attainment must lie solely in the consciousness of the possessor, and in the all-pervading knowledge of the Supreme.

The above are the doctrines of the book. The remaining chapters are devoted to the refutation of various writers and theories on this subject: as for example, the Old School Presbyterian doctrine, that the entire sanctification of man's moral nature is not attainable in

this life, and the New School doctrine, that the entire sanctification of man's nature is attainable in this life, but never attained. The Oberlin divines also come in for a share of criticism, as do some Methodist writers who have expressed themselves differently on the subject of Adamic perfection, the continuance of the Adamic law, as our rule of life, and the nature of temptation. Some of the author's criticisms have been pronounced unnecessarily severe. But they are a true representation of the man. His course was, not to spare even friends if he considered them as standing in the way of truth. The objection to the work, that the author has made use of the principles of Mental Philosophy to illustrate and develop his subject, we look upon as altogether indefensible, and as having been well answered in a recent number of this Review.

We now proceed to give a brief account of such writings of Prof. Caldwell as have not yet been published in a permanent form.

Prof. Caldwell's labours in the cause of temperance were the results of a noble philanthropic Christian spirit. He doubtless never expected to gain any fame by labours of this kind, yet he devoted himself to them with great assiduity and with the purest philanthropy, and finally became almost a martyr to the cause. His labours were highly appreciated while living, and now that he is dead, his writings connected with this cause, we believe, will not be forgotten. They constitute no inconsiderable part of his valuable remains. They are mostly made up of addresses, some of which were published, and contributions to various temperance journals, discussing almost every topic which arose in the progress of this great cause during the first twenty years of its existence. He was frequently called upon by literary societies to deliver addresses before them. In these efforts he aimed to be useful rather than to be brilliant. They are characterized by great purity of diction, a calm dignity, a stern love of the truth, and a fearless exposure of error. The following are the titles and occasions of his principal addresses.

1. An address on "*Education*," before the Kennebec County Association, in 1831. This was first delivered at Vassalboro', Maine. It is a clear and common-sense exhibition of the importance of training and instructing the youth of our country, to prepare them to discharge their duties properly as citizens. Its repetition was *twice* called for, and it was finally repeated at Waterville, Maine.
2. An address delivered before the associated alumni of Waterville College, July, 31, 1833. This address is marked by much judicious seasonable advice to the young scholar, both as it respects his literary, moral, and religious character. It shows how elevated was



the standard of the writer, and how his heart was engaged for the good of the world. 3. An address on the Errors of Education, a Baccalaureate, delivered before the trustees and students of Dickinson College, at the Commencement in 1835, and published in the *Methodist Quarterly Review* of 1836. 4. A lecture delivered before the Society of Equal Rights, March, 1836, on the "Science of the Human Mind." It is a delightful and most instructive performance. 5. A lecture delivered before the Cumberland County Lyceum at Shippensburg, and repeated by request at Carlisle, December 30, 1839, on the "Objects of Education." 6. Two lectures on "Sleep and Dreaming," delivered before the Equal Rights Association, February 19th and 26th, 1839. These lectures are very elaborately composed, and throw much light upon a very difficult subject. 7. A lecture delivered in the college chapel on "Health." Prof. Caldwell was a diligent student of this subject. Very many rules and advices are here laid down, which ought to be understood, especially by every student. 8. A Baccalaureate Address, being an answer to the question, "What are the true objects of a collegiate or liberal education?" delivered before the senior class of Dickinson College, July 13, 1843. This, in our judgment, is one of the best of Prof. Caldwell's orations. A copy was requested for publication. The request, however, was not granted. 9. Four lectures on the English Language. Prof. C. paid great attention to the subject of these lectures; it devolving upon him to give instruction upon this subject in the college. As we should have anticipated, these lectures were composed with very great care. The first two discuss the history of the foundation of the language, as it arose among the first inhabitants of Britain through the Celtic, Cimbric, Saxon, and Norman stages, till the time of Queen Anne. The third lecture presents a minute examination of the composition and structure of the language, by means of which he explains most of the irregularities found in its orthography and orthoepy. The fourth lecture presents an examination of the language in respect to strength or energy, to copiousness, flexibility, simplicity, harmony, and softness or delicacy; as these embrace the leading characteristics of language in general. 10. A lecture on the Temperance movement in its general bearing and influence on the interests of students at college and on the destiny of the scholar. This was one of his last public addresses, delivered before the professors and students of Dickinson College, in March, 1847. It is a solemn and earnest admonition to students and literary men to abstain from all intoxicating drinks.

It has been remarked above, that Prof. C. was a frequent con-

tributor to various public journals. He regarded writing for the newspaper press as a means of the greatest utility, and which every literary man and philanthropist ought to improve for the good of his generation. Many of his publications of this sort are of permanent value. They were written on a variety of topics, all, however, with the design of enlightening the public mind and subserving the public good. Some of those topics are,—Temperance, Common Schools, Education, Slavery, Phrenology, and Mesmerism.

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ART. V.—THE GENEALOGIES OF CHRIST.

THE great importance of the genealogical lists of our Saviour's ancestry, given in the first chapter of Matthew and the third chapter of Luke, arises from the fact, that in various passages of the Old Testament (e. g. Isa. xi, 1, 10; Jer. xxiii, 5; xxxiii, 15, &c.) it was predicted that the Messiah should be a lineal descendant of King David, so clearly as to leave no doubt, at his coming, as to his proper parentage, (Matt. xxii, 42.) If, therefore, it cannot be shown, by an appeal to authentic records then existing, that Jesus Christ was literally and certainly "the son of David," whatever other claims he may have to our confidence or regard, still he cannot be the promised Saviour of the world. Any flaw in his title to the regal throne, would have been a fatal bar to his succession, in every Jewish mind; and the least suspicion cast upon his descent, would blast forever the hope of every Christian.

Essentially important as is this point, it is nevertheless a remarkable fact, well known to all who have devoted the slightest attention to the subject, that serious, and, indeed, very formidable difficulties arise, when we come to examine and compare the details of the two lists furnished by the Evangelists, for the express purpose of exhibiting this lineage. Discrepancies of the most palpable kind, both with each other and with the genealogical tables of the Old Testament, stand out at the first glance; and our perplexity is increased by finding, upon further research, that although the ingenuity and learning of commentators and critics have been lavished upon the points of disagreement from the earliest ages of the Christian Church, yet almost no two of them agree in their mode of reconciliation, and the explanations of all are more or less inconsistent and improbable in themselves, and fail to produce entire satisfaction. We do not, therefore, presume, that any light which we may be able to shed upon this *quæstio vexatissima*, will fully clear it up, or, perhaps, even lead

to a more definite adjustment: our reason for entering upon the investigation, is, that we cannot refrain from seeking some solution of so vital a topic, for our own sake; and our apology for offering it, is that by a free and candid discussion of its difficulties only, can the doubts of those be dissipated, who are not willing to take for granted the general conclusions. If we fail in our attempt, we hope at least to leave the subject no worse than we found it; and we may even then take refuge in the general argument, with which most are content, and in which all are safe, namely, that whatever difficulties *we* may find in these genealogies, those who lived in the times when they were written, and who had the best opportunity to test their correctness, whether friends or foes to Christianity, never expressed the least suspicion of their truth and accuracy.

We shall first give a synoptical view of the names as they stand in the several passages, according to the orthography of the original languages, the *Hebrew* Scriptures being referred to in the Old Testament, and not the *Septuagint*.

No.	Luke iii, 23-38. (Inverted.)	Matt. i, 2-17.	Gen. v, x, xi, and Ruth iv.	1 Chron. i, ii, iii.
1.	Adam	.....	Adam	Adam
2.	Seth	.....	Seth	Sheth
3.	Enos	.....	Enos	Enosh
4.	Cainan	.....	Cainan	Kenan
5.	Maleleel	.....	Mahalaleel	Mahalaleel
6.	Jared	.....	Jared	Jered
7.	Enoch	.....	Enoch	Henoch
8.	Mathusela	.....	Methuselah	Methuselah
9.	Lamech	.....	Lamech	Lamech
10.	Noe	.....	Noah	Noah
11.	Sem	.....	Shem	Shem
12.	Arphaxad	.....	Arphaxad	Arphaxad
13.	Cainan	.....	.....	.....
14.	Sala	.....	Salah	Shelah
15.	Eber	.....	Eber	Eber
16.	Phalec	.....	Peleg	Peleg
17.	Ragau	.....	Reu	Reu
18.	Sarouch	.....	Serug	Serug
19.	Nachor	.....	Nahor	Nahor
20.	Thara	.....	Terah	Terah
21.	Abraam	Abraam	Abram	Abra(ha)m
22.	Isaac	Isaac	.....	Isaac
23.	Jacob	Jacob	.....	Israel
24.	Joudas	Joudas	.....	Judah
25.	Phares	Phares	Pharez	Pharez
26.	Esrom	Esrom	Hezron	Hezron
27.	Aram	Aram	Ram	Ram

No.	Luke iii, 23-38. (Inverted.)	Matt. i, 2-17.	Gen. v, x, xi, and Ruth iv.	1 Chron. i, ii, iii.
28.	Aminadab	Aminadab	Amminadab	Amminadab
29.	Naason	Naason	Nahshon	Nahshon
30.	Salmon	Salmon	Salmon	Salma
31.	Booz	Booz	Boaz	Boaz
32.	Obed	Obed	Obed	Obed
33.	Jessai	Jessai	Jesse	Jesse
34.	David	David	David	David
35.	Nathan	Solomon	.....	Solomon
36.	Mattatha	Roboam	.....	Rehoboam
37.	Mainan	.....	.....	.....
38.	Melea	.....	.....	.....
39.	Eliakim	Abia	.....	Abia
40.	Jonan	Asa	.....	Asa
41.	Joseph	Josaphat	.....	Jehoshaphat
42.	Jouda	Joram	.....	Joram
43.	Simeon	.....	.....	Ahaziah
44.	Levi	.....	.....	Joash
45.	Matthat	.....	.....	Amaziah
46.	Joreim	Ozias	.....	Azariah
47.	Eliezer	Jotham	.....	Jotham
48.	Jose	Achaz	.....	Ahaz
49.	Er	Ezekias	.....	Hezekiah
50.	Elmodam	Manasses	.....	Manasseh
51.	Cosam	Amon	.....	Amon
52.	Addi	Josias	.....	Josiah
53.	Melchi	.....	.....	Jehoiakim
54.	Neri	Jechonias	.....	Jeconiah
55.	Salathiel	Salathiel	.....	{ Salathiel & Pedaiah
56.	Zorobabel	Zorobabel	.....	Zerubbabel
57.	.....	.....	.....	Hananiah
58.	Rhesa	.....	.....	{ Pelatiah & Rephaiah
59.	Joanna	.....	.....	Arnan
60.	Joudas	Abioud	.....	Obadiah
61.	Joseph	Eliakim	.....	Shechaniah
62.	Semei	.....	.....	Shemaiah
63.	Mattathias	.....	.....	.....
64.	Maath	.....	.....	.....
65.	Naggai	.....	.....	Neariah
66.	Esli	Azor	.....	{ Elioenai & Azrikam *
67.	Naoum	.....	.....	{ Johannan & Anani
68.	Amos	.....	.....	.....
69.	Mattathias	Sadoc	.....	.....
70.	Joseph	Acheim	.....	.....

No.	Luke iii, 23-38. (Inverted.)	Matt. i, 2-17.	Gen. v, x, xi, and Ruth iv.	1 Chron. i, ii, iii.
71.	Janna	Elioud	.....	.....
72.	Melchi	Eleazar	.....	.....
73.	Levi	Matthan	.....	.....
74.	Matthat	Jacob	.....	.....
75.	Eli	.....	.....	.....
76.	Joseph	Joseph	.....	.....
77.	JESUS	JESUS	.....	.....

What we propose to do, is to examine the discrepancies between the names in these several lists, wherever the difference appears to be more than one of mere orthography. Other passages, especially in the Old Testament, will be noticed as they bear upon the names successively.\*

No. 13. Here Luke inserts the name of Cainan, which he had also given at No. 4. Neither of the lists of the Hebrew Scriptures has the name in this place, but the Septuagint version has it in Gen. x, 24; and in chap. xi, 12-15 it even adds his age, "and Arphaxad lived one hundred and thirty-five years, and begot Cainan; and Arphaxad lived after he begot Cainan, three hundred years, and begot sons and daughters: and he died. And Cainan lived one hundred and thirty years, and begot Sala; and Cainan lived, after he begot Sala, three hundred and thirty years, and begot sons and daughters: and he died. And Sala lived one hundred and thirty years and begot Heber; and Sala lived after he begot Heber, three hundred and thirty years, and begot sons and daughters: and he died." In 1 Chron. i, however, the Septuagint does not mention the name of this Cainan at all, according to the best editions, (verses 11-16 and 18-23 being entirely omitted;) while those that do insert it, do so in such a confused and uncertain manner as to betray evident corruption, (verses 17, 18, "The sons of Sem: Ailam and Assour, and Arphaxad, and Loud, and Aram. And [the sons of Aram:] Ouz, and Oul, and Gether, and Mosoch. And Arphaxad [and Loud and Aram. Caina begot Cainan: and he] begot Sala," &c.) This is not the place to discuss the comparative authority of the Hebrew text and that of the Septuagint; in this instance at least, the Greek version is manifestly at fault; having evidently borrowed the name of Cainan from the antediluvian patriarch, and his numbers from those of his successor Salah, with which they precisely agree. Luke, of course, had nothing to do in this case but to copy the list

\* Our readers may find it convenient to compare, as they go along, a recent work, (*A New Harmony and Exposition of the Gospels*. By JAMES STRONG, A. M. New-York: Carlton and Phillips,) which gives in two pages (16, 17) a parallel view of the texts in the gospels containing these genealogies, and a tabular view of the results arrived at in the following process of examination.

as he found it in the Septuagint, at that time current in all the synagogues (?) for popular use, without needing to go into any pedantic correction; he is, therefore, noways responsible for the interpolation.

No. 30. Rachab, mentioned here by Matthew, (ver. 5,) was evidently the wife of Salmon and mother of Boaz, just as Ruth in the latter part of the verse was the wife of Boaz and mother of Obed. But in that case, she cannot have been, as generally supposed, the "harlot" of Jericho by that name (Josh. ii); for that would give an interval of over *three centuries* between her and the time of David, whereas the lists all agree in furnishing but *four generations* with which to fill it. Nor is it likely that this coincidence was intended by the name; for the Jews held, traditionally, that the heroine of Jericho married Joshua himself, and became the ancestress of eight prophets, among whom they do not reckon David; who the Rahab of Matthew was, therefore, or why her name is inserted, it is impossible to guess.

No. 35. Here Luke's and Matthew's lists divide, the former, who wrote for the special benefit of the Gentiles, taking the *natural* descent through Nathan, the ninth of David's nineteen legitimate sons (1 Chron. iii, 1-9), while the latter, writing principally for the use of Jews, traces it through the *regal* line from *Solomon*, David's tenth son and successor. The true branches unite in Salathiel, (No. 55,) and the lineage is thus confirmed.

No. 36. The name of Mattatha does not occur in the Old Testament. The same is true of Nos. 38-41, 44-52, 63 and 64, in Luke's list, and of all below No. 67 (exclusive) in both lists.

Nos. 37 and 38. These generations we think of questionable authenticity, because they would unduly protract the interval between Nos. 35 and 42; the names given at these latter numbers respectively in the two lists, being contemporary, as we shall see, whereas between them Luke gives six names, and Matthew (as in the Old Testament) only four. The suspected names, however, occur in all the MSS. and editions, and if interpolations at all, are doubtless attributable to the family records which Luke merely transcribed.

No. 43. We here find the name of Abaziah omitted by Matthew, as are also those of the succeeding kings, Joash and Amaziah, at the following numbers. Some have supposed that this was done in order to show a detestation of the memory of these wicked kings—a mode of ignominy to which the Jews sometimes resorted in their public records; but in that case, why were not the names of other kings, as great or even greater monsters of crime and tyranny, also thrown out? We are rather disposed to attribute the omission to some *accidental* imperfection of the popular Jewish list which



Matthew seems to have followed; for both the Hebrew and the Greek Scriptures have these names in their proper place, (1 Chron. iii, 11, 12; compare 2 Chron. xxii, 1, 11; xxv. 1, 27.)

In 2 Chron. xxiii, 1, we find mentioned one "Maaseiah, the son of Adaiah," as one of "the captains of hundreds," during the interregnum that succeeded the violent death of Ahaziah, and that he was one of those appointed to guard the young prince Joash from the murderous tyranny of the queen dowager Athaliah. This Maaseiah, we think it not unlikely, may have been the same with Simeon of this number, (the names being somewhat similar, or perhaps two names of the same individual,) or at least a brother of his; for they were very nearly contemporary, (whether we compare the generations in an ascending or descending order from fixed points,) they were both persons of rank and apparently of princely connexions, and their fathers' names, Adaiah and Juda, present more than accidental points of resemblance, considering that they are translations from different languages.

No. 53. Here Matthew omits the name of Jehoiakim; but it is supplied in certain MSS. and versions, which read thus, "And Josias begot Jehoiakim, and Jehoiakim begot Jechonias and his brethren, about the time they were carried away to Babylon." Most critics explain the omission as in Nos. 43-45, and reject the insertion of the name in this text, as an interpolation designed to patch up the defect. To us, however, the matter appears differently:—In the first place, it cannot be denied that the external authorities for the emended reading are at least respectable, if not decidedly weighty, and the fact of their existence makes a wide difference in the treatment of this difficulty from those of Nos. 43-45, where all the readings are unanimous. In the second place, it is also undeniable that a name is here omitted, and as the correction supplies the proper name, and at once remedies the error, there is a strong presumption that it was so written. But, thirdly, the omission not only makes Matthew guilty of an *inaccuracy*, by not saying enough, but also of a *contradiction*, in what he has said; for he sums up the list by saying, that from Abraham to David, thence to the captivity, and thence to Christ, are each fourteen generations; whereas, upon an actual enumeration of his own names, we find but forty-one generations in all. Whether, therefore, we reckon the last term in each of the three series as included, and the first of the latter two excluded, (which is the most natural and correct mode,) or both terms as inclusive, or both as exclusive, there will in every case be more or less than fourteen, in some one of the periods or other; as the following trial will demonstrate:—

*First term included.*

1. Abraham	1. David	1. Jeconiah
2. Isaac	2. Solomon	2. Salathiel
3. Jacob	3. Rehoboam	3. Zerubabel
4. Judah	4. Abijah	4. Abiud
5. Phares	5. Asa	5. Eliakim
6. Esrom	6. Jehoshaphat	6. Azor
7. Aram	7. Jehoram	7. Sadok
8. Aminadab	8. Uzziah	8. Achim
9. Naason	9. Jotham	9. Eliud
10. Salmon	10. Ahaz	10. Eleazar
11. Boaz	11. Hezekiah	11. Matthan
12. Obed	12. Manasseh	12. Jacob
13. Jesse	13. Amon	13. Joseph
	14. Josiah	14. Jesus.

*Last term included.*

1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Rehoboam	2. Zerubabel
3. Jacob	3. Abijah	3. Abiud
4. Judah	4. Asa	4. Eliakim
5. Phares	5. Jehoshaphat	5. Azor
6. Esrom	6. Jehoram	6. Sadok
7. Aram	7. Uzziah	7. Achim
8. Aminadab	8. Jotham	8. Eliud
9. Naason	9. Ahaz	9. Eleazar
10. Salmon	10. Hezekiah	10. Matthan
11. Boaz	11. Manasseh	11. Jacob
12. Obed	12. Amon	12. Joseph
13. Jesse	13. Josiah	13. Jesus.
14. David	14. Jeconiah	

*Both terms included.*

1. Abraham	1. David	1. Jeconiah
2. Isaac	2. Solomon	2. Salathiel
3. Jacob	3. Rehoboam	3. Zerubabel
4. Judah	4. Abijah	4. Abiud
5. Phares	5. Asa	5. Eliakim
6. Esrom	6. Jehoshaphat	6. Azor
7. Aram	7. Jehoram	7. Sadok
8. Aminadab	8. Uzziah	8. Achim
9. Naason	9. Jotham	9. Eliud
10. Salmon	10. Ahaz	10. Eleazar
11. Boaz	11. Hezekiah	11. Matthan
12. Obed	12. Manasseh	12. Jacob
13. Jesse	13. Amon	13. Joseph
14. David	14. Josiah	14. Jesus.
	15. Jeconiah	

In short, the only way to "make twice-two five" in this case, is to repeat one of the terms in one of the series, and in none of the rest; in other words, to make a single name the representative of two generations! This is accordingly done by most interpreters, and they are only puzzled to decide, whether David or Jeconiah shall be entitled to that honour. A wag might suggest, as a relief in this dilemma, that, as the *Babylonian Captivity* is mentioned in the list as a doubling point, this name might be conveniently pressed into service, by way of "splitting the difference," and the troublesome blank would be neatly filled at once.\* But, seriously, this counting one name twice, in order to eke out a required number, is a mere quibble, unworthy the resort of candid critics: better frankly avow

° Indeed, Dr. Robinson (Notes to his Harmony, § 13) does very nearly this thing, by repeating the name of David, and justifying his computation thus, "It is obvious that the first division begins with Abraham, and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαυίδ. The first extends ἕως Δαυίδ, and includes him; the second extends ἕως τῆς μετοικεσίας, i. e. TO AN EPOCH AND NOT TO A PERSON; and, therefore, the persons who are mentioned as coeval with this epoch (ἐν τῇ μετοικεσίᾳ, ver. 11), are not reckoned before it. After the epoch the enumeration begins again with Jeconiah, and ends with Jesus." On the contrary, as the second division extends quite down to the epoch, (ἕως τῆς μετοικεσίας, ver. 17,) it ought to include every name mentioned before that epoch, and which continued under it, (ἐν, v. 11;) and this with even better reason, than that the third division should monopolize a name which does not properly belong to it, (μετά, v. 12,) except by repetition. In fact, this nice distinction involves after all a *non sequitur*, and leaves the difficulty still in every unsophisticated mind. If Jeconiah had been "coeval with the epoch" of the deportation, he certainly might have been "reckoned before it," with fully as much propriety as after it, and the instance of David would have suggested a more correct and uniform mode of disposing of his name, by repeating it in like manner. But farther, Matthew, on referring to the list which he had just written, would have found that he had actually given this name before that epoch (verse 11), and he only mentions it afterward (v. 12) in order to connect the two divisions; if, therefore, he wished to make out a fair common-sense ratio of the length of the several series, rather than a fanciful correspondence in their numbers, he could not have totally excluded Jeconiah from the second series. Still farther, Matthew says that in each of these periods there were *fourteen generations*, not merely that the number of *names* might be made to tally, although he evidently throws out of the account the three generations, Nos. 43-45; and every attempt to make any epoch or event a dividing point, must savour of the absurdity of calling it a generation. In short, no good reason can ever be given why Jeconiah's name should not be repeated just as much as David's. Naturalness and consistency require *three times fourteen bona fide generations* in the entire list, represented consecutively by the names enumerated by Matthew, and no person, from a mere perusal of the account itself, would think of looking for anything else than forty-two actual names in direct descent from father to son; this, we claim, Matthew did mean to give,

an inexplicable error at once, than thus insult the inquirer with a computation which would be admitted in the settlement of no ordinary account to the value of a shilling. We, however, do not feel shut up to any such necessity in this case; we accept the improved reading, both on account of fair external, and its overwhelming internal, evidence, because there is not only good ground to believe that it is what Matthew *did* say, but it is also clear that it is what he *meant* to say,—and the whole list comes out naturally, thus :

*As emended.*

1. Abraham	1. Solomon	1. Jeconiah
2. Isaac	2. Rehoboam	2. Salathiel
3. Jacob	3. Abijah	3. Zerubabel
4. Judah	4. Asa	4. Abiud
5. Phares	5. Jehoshaphat	5. Eliakim
6. Esrom	6. Jehoram	6. Azor
7. Aram	7. Uzziah	7. Sadok
8. Aminadab	8. Jotham	8. Achim
9. Naason	9. Ahaz	9. Eliud
10. Salmon	10. Hezekiah	10. Eleazar
11. Boaz	11. Manasseh	11. Matthan
12. Obed	12. Amon	12. Jacob
13. Jesse	13. Josiah	13. Joseph
14. David	14. <i>Jehoiakim</i>	14. Jesus.

Whether Matthew himself counted up the names, in order to verify this coincidence in the numbers of the respective series, or merely made the statement as a matter of popular remark, is itself doubtful: if the former, he could hardly have been himself satisfied with any of the ingenious expedients of modern critics; and if the latter, we may throw the whole responsibility of the error upon the computation then in vogue.

Another difficulty connected with this No., arises from the addition by Matthew, (v. 11,) after the name of Jeconiah, of the words,

without being responsible, however, for any substitutions of equivalent names in the public authorities from which he cited.

It is true, that by the computation we have adopted, Jeconiah is, after all, placed in the third division; but then his name is not repeated, nor is that of David, so that uniformity is preserved; and, moreover, as the introduction of the captivity among the generations in that emphatic manner, is not our hypothesis, we are at liberty to count his name on either side of that event. The true reason why that epoch is referred to in the enumeration of verse 17 is, not to avoid the reduplication of a name, but because it was a better marked crisis in the history of the nation than was the comparatively obscure name of Jeconiah, and thus corresponded better with the notable names of Abraham, David, and Jesus, the other boundaries of the several series.

"and his brethren," implying that Jehoiakim had at least more than one son. Now, in the genealogies of 1 Chron. iii, we find (at v. 16, 17) only this statement, "And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. And the sons of Jeconiah," &c. This nearly all interpreters (who have noticed the passage at all) have regarded as denying that Jeconiah had any brothers; but we do not think this by any means a warrantable inference. For, in the first place, this whole passage is too obscure and incoherent to admit any very clear or satisfactory explanation, as any one may see by a mere perusal, and as will presently more fully appear: nor are there any various readings to assist in restoring the meaning; the Septuagint also closely following the Hebrew text. But, in the next place, the passage itself gives evidence of more than one son of Jehoiakim: for, besides setting out to give his "sons," it actually enumerates as two of them Jeconiah and Zedekiah. Now it will not do to interpret the words, "Zedekiah his son," as meaning that Zedekiah was Jeconiah's son; for the very next verse sets out afresh to give Jeconiah's sons, and actually enumerates them, while the name of Zedekiah nowhere appears among them. Jeconiah and Zedekiah, therefore, were both sons of Jehoiakim, and, in the addition "his son," the pronoun in both cases refers to the same person. This Zedekiah must have been a different one from Mattaniah, the third son of Josiah, and the brother of Jehoiakim, whom the king of Babylon placed on the throne, changing his name to Zedekiah, after the deposition of Jeconiah, (1 Chron. iii, 15; 2 Kings xxiv, 17; Jer. xxvii, 1;) and in 2 Chron. xxxvi, 10, the two seem to have become confounded, unless we may there interpret, "Zedekiah his [Jeconiah's] brother" to mean his relative, namely uncle. Lastly, the silence as to any other brother of Jeconiah, does not prove that he had no more than one; for the list in 1 Chron. iii, is by no means a complete record of the various families. And even if there were but this one brother, we think the fact would meet the requirements of Matthew's language, "Jechoniah and his brethren, about the time they were carried away to Babylon;" the Evangelist's whole object in this addition being to allude to the transmigration which the entire house then experienced, as affecting the fortunes of the Messianic stock: and we know that Jeconiah's whole family, including his mother, (and therefore no doubt his brothers also,) were carried into captivity with him, (2 Kings xxiv, 12, 14, 15.)

No. 55. Is the *Salathiel* in each of the lists here the same person? We take the affirmative most decidedly, notwithstanding the objections of great names; and for the following reasons: In the first place, there is a very strong presumption of identity

from the names being the same; and this is not only the case with Salathiel, but also with his son Zerubbabel, where all the lists exhibit the same name. These persons, also, must have been contemporary, as the mere juxtaposition of the lists sufficiently indicates for general purposes. Now, although instances are brought, on the other side, of different persons of the same name elsewhere in genealogical and other lists, there cannot be found anywhere *two consecutive names*, severally contemporary with the same two in another such list, that do not belong to the same individuals. Such a coincidence is almost impossible, and not to be supposed without positive proof. In the second place, then, what proof is offered to show their non-identity? none but speculative objections and minor difficulties. The consideration of these will be the best mode of discussing whatever relates to this No.

Salathiel being the lineal son of Jeconiah, according to Matthew, could not also have been the direct son of Neri in Luke; why then should Luke, who so carefully traces back the natural descent from Jesus to Adam, here abandon the true regal line, for some lineage of inferior dignity and authenticity? Now it might be sufficient to answer, that Luke is as good evidence of direct descent from Neri, as Matthew is from Jeconiah, or that these two names may have belonged to the same person; but we admit that Jeconiah was Salathiel's proper father. The only other evidence of this is the language of 1 Chron. iii, 17, "And the sons of Jeconiah: Assir, Salathiel his son," &c. This is another instance of the obscurity of this passage before noted. As it now reads, we should take *Assir* to be Jeconiah's only son, and Salathiel his grandson; which, so far from deciding between Matthew and Luke in this case, would involve them both in equal and additional difficulty. A better mode of interpretation, and one more congenial with the style of enumeration throughout this chapter, would be to make Assir a son of Jeconiah, along with Salathiel and the rest in the following verse, applying the words "his son" as in verse 16. A third mode is to regard *Assir*, אַסִּיר = אֶסְרִי, literally a *prisoner*, as merely an epithet of Jeconiah, added on account of his peculiar affliction in the captivity. This will agree very well with the manner in which Matthew introduces his name as an exile. One of these latter modes of interpretation must be employed; for the chronicler sets out with proposing to give us the *sons* of Jeconiah, and not merely *one* son, Assir.

On the other hand, we claim that Salathiel was still lineally descended from Neri, and that Luke merely takes the maternal and private line, (as best agreed with his purpose,) instead of the paternal and royal one. The theory by which we reconcile these apparent



contradictions, is by assuming that Neri was the *grandfather* of Salathiel, through the wife of Jeconiah. In Jeremiah xxii, 12, is mentioned one "Baruch the son of Neriah the son of Maaseiah," as a contemporary of the prophet, in the tenth year of Zedekiah, who succeeded Jeconiah during the captivity. The time, names and rank of all the parties so well agree, that we are disposed to identify this Neriah with the Neri in Luke, and his father, Maaseiah, with Melchi preceding him. This latter may also not improbably have been the same with "Maaseiah, the governor of the city," in the time of Josiah the father of this Zedekiah, 2 Chron. xxxiv, 8. In Jer. li, 59, we have probably the same persons mentioned; another member of the family being called "Seraiah the son of Neriah, the son of Maaseiah." Now it is traditionally believed by the Jews that Salathiel's mother was named *Susannah*, and that Jeconiah married her in his captivity; and, as this Neriah was an elderly person of distinction at that very time, he may well have been her father. This will easily and naturally reconcile the whole lineage, and her name, of course, would be superseded in the public records by those of her husband and father. We are aware that there is much uncertainty about this, but it arises from the nature of the case, and some such relationship, it is admitted on all hands, must have existed at this point. The only question, therefore, is, what supposition is the most simple, and agrees best with all the circumstances and probabilities known: the one we offer is at least more credible than that all these coincidences of names, dates and relations (with others soon to be presented,) are merely *accidental* and relate to individuals totally unconnected.

No. 56. The identity of the names Zerubbabel in the three lists, has been assumed above: the subject will bear a fuller investigation. It appears, however, from the statements in 1 Chron. iii, 17-19, that Zerubbabel was not the son directly of Salathiel, but of his brother Pedaiah; from which we conclude that Salathiel dying without heir, his brother Pedaiah took his wife, and "raised up as seed to his brother" Zerubbabel, according to the Levirate law, Deut. xxv, 5. Hence, in the list in the Chronicles, the children of Jeconiah's *third* son, only are given, because through them the family was continued. This mode of descent is confirmed by

No. 57, which will be more conveniently considered, under

No. 58. The only two names that correspond here are Rhesa in Luke, and Rephaiah in Chronicles. But between Rephaiah and Zerubbabel, we have, in 1 Chron. iii, 19-21, a confused list of descent, which it is very difficult to disentangle: "And the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith their sister: and Hashubah,

and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. And the sons of Hananiah; Pelatiah and Jesaiah: the sons of Rephaiah," &c. Now in this series, there are several difficulties, which we will consider in order.

(1) There are given at least six, and apparently seven, sons of Zerubbabel, besides one daughter; whereas at the close they are all reckoned as making *five*. This may be plausibly explained by understanding the five names that follow that of the daughter, to be those counted at the close as Zerubbabel's proper heirs; and assigning the two that precede her, as the legal representatives of his brother's family, on account of the Levirate marriage.

(2) The line next proceeds, not through Zerubbabel's eldest, but through his second son, Hananiah: this may naturally be explained by the death of the first-born without issue.

(3) The chief difficulty arises from the mention of but two sons of Hananiah, neither of whom is Rephaiah, through whom the descent next runs. Nor can our translators be charged with falsely rendering the Hebrew text: for although they have properly followed those copies which read at the beginning of verse 21, רִפְיָהּ, "and [the] sons of" Hananiah, etc., instead of the common text which has בָּרְכִיָּה, "and [the] son of;" yet they have retained in the intermediate clauses the undisputed בָּרְכִיָּה, "[the] sons of," rather than read בָּרְכִיָּה, "his son," as the Septuagint apparently chose to do, from its translating, "And [the] sons (*καὶ υἱοὶ*) of Anania, Phalettia and Josiah his son (*υἱὸς αὐτοῦ*), Rhapal his son," etc. Under these circumstances we can see no mode of unravelling the web of descent, except by regarding Rephaiah as another son of Hananiah, through whom the family was continued, as often before, by default of issue from the first-born Pelatiah. Even if we adopt the (construction rather than) translation of the Septuagint, Jesaiah will still be a son of Hananiah, by the same process of explanation as was applied to verse 16; but Rephaiah will then be the son of the former, rather than of his brother. Our own conclusion is somewhat corroborated by the similar position of

No. 59. The list in Chronicles proceeds, "the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah"—a series that almost defies elucidation. We are compelled to suppose with the Seventy, that these are meant as sons in the direct line as they stand. If so, the name of Joanna in Luke will agree not ill with that of Arnan.

No. 60. Here the Abiud of Matthew corresponds so nearly with Obadiah in the Chronicles, that we may readily identify them; and this affords some confirmation of the position that the three lists are

all along in this part the same. The name Judah, given by Luke, is not so different as to forbid all idea of identity with the two others.

No. 61. In this generation the three lists give us, Joseph, Eliakim, Shecheniah—names that can only be harmonized by the supposition that they were different appellations of the same individual. To resort to a Levirate marriage with brothers, through whom the line should return afterward, is not advisable on so slight grounds.

No. 62. Here the names of Semei and Shemaiah agree so well, that they at once identify themselves. Matthew, however, appears to have omitted this generation altogether.

Nos. 63 and 64. As Luke alone gives the names of Mattathiah and Maath here, we are inclined to suspect that they had crept into the public records from Nos. 69 and 74, or else from Nos. 36 and 45; the whole six names in fact being but variations of the same Hebrew name מַתְתִּיָּה, *i. q.* Ματθαῖος. If so, in

No. 65, we may easily identify the Naggai of Luke with the Neariah of the Chronicles: as Matthew omits the name altogether, there may have been some peculiar relationship between Eliakim and Azor, Nos. 61 and 66. The list in the Chronicles, however, needs some elucidation: it reads thus (1 Chron. iii, 22), "And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush and Igeal, and Bariah, and Neariah, and Shaphat, six." The difficulty here is twofold: after setting out to give the *sons* of Schechaniah, it gives only *one*, Shemaiah; and in enumerating the sons of the latter, we find only *five*, instead of *six*. The Hebrew text affords no relief; and the Septuagint merely avoids the plural in speaking of the heir of Shechaniah, but leaves the rest of the verse in the same condition. The only explanation of which we can think, of a statement too palpably contradictory to have been intended in any other sense, is to include the five sons of Shemaiah with himself, as the six descendants ("sons" in the general sense) of Shechaniah: this will obviate both parts of the difficulty at once. The line then proceeds through Neariah (verse 23) as heir, instead of either of the three older brothers: hence his name appears in Luke.

No. 66. The list in Chronicles (verse 23) here gives us as "the sons of Neariah: Elioenai, and Hezekiah, and Azrikam, three:" the first of which names is readily recognised in the Esli of Luke, and the third in the Azor of Matthew. From this point, accordingly, the lists of the two Evangelists diverge, until they unite again in Jesus; carrying down the descent through these different brothers' families.

No. 67. Here the genealogy in the Chronicles gives us (verse 24) the names of "the sons of Elioenai; Hodaiah, and Eliashib, and

Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven :” of which the names of the fifth and the seventh, Johanan and Anani, nearly correspond with the Nahum of Luke ; most likely the former. By counting upward from the names of Matthat and Jacob, (No. 74,) who, as we shall see, there is reason to believe were nearly contemporary, we find the interval between that and the present No., longer by two generations in Luke than in Matthew ; from which we may conjecture that the latter has omitted two unknown names, unless the ages in one family may be supposed to have averaged much more before marriage, than in the other. As the list in the Chronicles ends here, bringing down the lineage some *nine generations* after Zerubbabel, under whom the Jews returned from the Babylonian captivity, that is, to about B. C. 280, we have only the surprisingly short period of about *two centuries and a half* preceding Christ’s immediate parentage, during which his whole descent is not vouched for by the sacred archives of the Jewish nation !

Nos. 75 and 76. Luke does not mean to say that Joseph was the son of Eli, any more than that Jesus was the real son of Joseph ; on the contrary, he only inserts Joseph as the nominal male link in the succession : *ὃν (ὡς ἐνομίζετο) υἱὸς Ἰωσήφ, τοῦ Ἠλίου*. Eli was, therefore, *Mary’s* father ; and Luke, writing to the Gentiles, adheres to the natural line. According to early Christian tradition, Mary’s parents were named Joachin and Anna ; but the contemporary Jewish writers also state that her father was named Eli : we may, therefore, conclude, that he was known by both these names. Her mother, Anna, again, is said to have been the daughter of one Matthan, perhaps Christ’s maternal great-grandfather, (No. 73.) Various other relationships are spoken of or involved in the New Testament and other ancient authorities, which it would be interesting here to trace out, did space and pertinency allow : they may be seen presented in a tabular form at page 672 of the October number of this journal for 1851.

Matthew, on the other hand, who wrote for Jews, follows the legal mode of reckoning descent, and he gives *Joseph’s* real father, Jacob : *Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός*. Several circumstances render it likely that Joseph was much older than Mary : early traditions all assume it ; his known character implies it ; (Matt. i, 19,) the reasons that might be adduced to show that she was not his first wife, (compare John xix, 25,) presume it ; and the probability that his death long preceded her’s, (see John xix, 27,) justifies it. If so, he would be more nearly contemporary with Eli as to age—a circumstance not uncommon in Oriental marriages.

## ART. VI.—JACOB ABBOTT'S YOUNG CHRISTIAN SERIES.

*The Young Christian Series: comprising The Young Christian; The Corner-Stone; The Way to do Good.* By JACOB ABBOTT. Very greatly improved and enlarged, with numerous engravings. In 3 volumes, 12mo. New-York: Harper & Brothers. 1852.

THE disgust and repugnance of many educated minds to religious truth, is proverbial; and its reality is conceded by many who most deeply regret it. Who reads a doctrinal or a practical treatise as a matter of personal gratification? Who sits down to a volume of sermons without feeling he has a *task* in hand, whose irksomeness is only mitigated—not removed—by the embellishments of fine writing and the excitements of intellectual strength? Doubtless very much of this feeling arises from a source still deeper than that which gives direction to taste—from the secret enmity of the heart to the substance of the truth of God. Considered in its merely aesthetic and literary character, no work in the whole circle of letters (Shakespeare not excepted) has so much to commend it to the critical student and man of taste, as the Bible; but because it is also most intensely religious, it disgusts where otherwise it would please. No doubt, also, the prevailing disrelish for the current religious literature may be charged to this cause, quite as much as to any infelicity of style in which it is clothed. This, however, instead of excusing any from making efforts to accommodate religious instruction to men's mental tastes, renders such efforts the more necessary. The design of such teaching is not merely to leave men no excuse for continuing in ignorance and sin, but to persuade them to come to the light, and to cause them to become in love with piety. And if they naturally turn away from the truth, there is the greater necessity that they should be allured to it; if the essence of the doctrines of the gospel is distasteful, until by receiving it the heart is assimilated to it, it is highly important that its salutary truths should be arrayed in the most pleasing attire compatible with its simplicity and practical efficiency.

We have been led into this train of thought by a reperusal of the series of works named at the head of this article. Of the general character and design of these books, and their relation to our observations, the reader has no need to be informed. They have been now for a long period, according to the age of books, before the public, and have secured a wide circulation, so that we may presume that most of those who shall read these pages are already familiar with them. In our remarks, therefore, we shall treat of

them, not as if to condense their substance into a brief article, but, by discussing their plan, matter, and style, at once to afford an agreeable exercise, and to awaken a more lively appreciation of their excellence.

The author of these volumes, Rev. Jacob Abbott, a clergyman by profession, has been, by occupation, a school-teacher, and at the same time an amateur author. Possessing great fecundity in book-making, he has within a few years produced an amazing amount of reading matter; and probably no other writer in this country has so many readers, or is doing so much to form the taste and character, as well as to inform the intellect, of the rising generation. Besides a large number of less substantial productions, the "Rollo" books; the series of biographies, amounting to nearly twenty volumes, the "Young Christian Series," and the "Franconia Stories," still incomplete, and the "Adventures of Marco Paul," present a mass of useful and attractive reading seldom equalled in the works of any one man.

As a writer, Mr. Abbott has a style and method, which, without any special claim to originality, are justly and independently his own. With less ability to arouse deep feelings than many others possess, and, indeed, less gifted with dramatic power than his kinsman, the biographer of Napoleon, he is still far from being a feeble writer, or one wanting the power to awaken and impel the soul to action. His readers are seldom lifted out of themselves and made the playthings of the author's fancy. His imagery and descriptions are not of the kind that produce a mirage in the mind, and seem to realize what is known to be only imaginary. Earthquakes and tornadoes, cataracts and whirlwinds, thunder and lightning, are not the instruments with which he operates. His is a gentler genius. He leads those who submit to his guidance "through green pastures and by the still waters." The current of his discourse is not a swelling and turbid stream, but a mountain rill, that now glides over glittering pebbles, and then plunges into some dark morass; that here leaps in babbling cascades down some declivity, and there meanders between embowered banks and among the abodes of men. Simplicity rather than force distinguishes his style, and beauty rather than sublimity is the emotion that is awakened by his writings, while a pleasing naturalness gives a lasting charm to the whole.

The fitness of such a style, for books designed especially for the young, is manifest. While on the one hand the humdrum style of the formal teacher should be carefully eschewed, it is equally important to avoid the opposite extreme—the florid, impassioned, and impulsive manner of the novelist. The mental excitement pro-



duced by such a style may be very agreeable—and if not so at first, use will soon beget a taste for it—but its consequences must be uniformly and intensely evil. It indeed quickens the intellect, awakens the imagination, and develops the sensibilities; but this whole development is forced, and, consequently, unhealthy. As in the physical system, so in the mental, and especially in the moral, food rather than stimulus is requisite to growth and healthy activity. Strong excitants do indeed produce great immediate effects; but they are necessarily followed by corresponding reaction into lassitude and debility, requiring in turn yet higher stimulants, to be followed by deeper depressions, till mental disease and permanent imbecility supervene. There is excitement in Mr. Abbott's books, especially the narratives, but not of that intense kind that enfeebles by its reaction. Its effects on the mind are like those of the gambols of childhood upon the body; the weariness it produces leads to increased desires and enlarged powers to do and to enjoy.

In the series immediately under consideration, Mr. Abbott openly assumes the grave and responsible position of a religious teacher; and, of course, to please is only a secondary purpose. But though secondary, it is nevertheless highly important to his chief design. His lessons, however excellent intrinsically, can be practically valuable only as they are read with such a degree of interest as can bring the heart into contact with their instructions. His experience as a teacher probably aided him in this matter, as it had taught him the difference between formal statements of truth and the impressing of that truth upon the heart, or even lodging it in the memory. It is a question of some practical interest, and one that may well engage the attention of those who are charged with such affairs, whether a few years devoted to teaching may not be reckoned among the best kinds of preparatives for the higher responsibilities of the gospel ministry. It is lamentably true, that through the want of such practical knowledge and *tact*, many a well-stored mind is like a sealed fountain—affluent in its possessions, but practically valueless. It is not so however with Mr. Abbott, who has certainly found out the way to engage the attention of his readers, so that he is able both to enlighten the understanding and to rectify the spirits of those with whom he holds communion.

His social position, as the conductor of a private seminary, whose success must depend upon the favour of its patrons, would naturally incline him to avoid in his daily instructions, and thus by degrees to sever from his associations, those speculative questions upon which good men are divided, and as to which people may entertain the

most opposite opinions, without compromising their Christian characters. A conscientious teacher of youth whose purpose is not to build up a Church, nor to propagate a religious dogma, but to educate the minds committed to his charge, in religion as well as natural truth, and to discipline them to do right as well as to act becomingly, will aim chiefly to inculcate those great truths that lie at the foundation of religion and morality, and from a proper consideration of these to deduce such lessons of practical duty as will commend themselves to every enlightened conscience. To this course he is bound by the nature of his office; and while thus occupied, he will come to view many of the questions that divide the Christian world with comparative indifference.

We believe, therefore, that we are justified in ascribing to Mr. Abbott's position the happy exemption from theological exactness that distinguishes his books. We call this a happy exemption, not because we are indifferent to the smallest point of Christian doctrine, if, indeed, such a system can be properly said to have any small points, but because we believe that were the whole class of topics whose substance or essential forms are disputed among evangelical Christians, wholly separated from our creeds and instructions, the symmetry of gospel truth would not be marred by the excision. But, in ascribing this freedom to our author, we would not be understood to say that he does not clearly indicate his own theological pedigree. His emancipation from the leading strings that guided his infantile and youthful footsteps, is only partial; a mere novice in such matters may confidently say to him, "Thy speech bewrayeth thee." Still, we must say, that to any but a theological partisan, his writings will not be found objectionable in this particular. His doctrinal system—for such a system he has—is Christian and catholic, rather than sectarian. His modes of statement are indeed more nearly conformed to a theological school to which we claim no particular affinity, than to our own, and yet we can cordially recommend his volumes to our own young people, and believe that any Christian parent may confidently place them in the hands of his children, and expect that great good will result from the perusal of them.

The three volumes here brought together under a common title, are thus associated, not as a single work, but rather as a continuous series. Each is complete in itself, and has no special reference to the others, except as the same theme is the common subject of all of them, and the minor points in each are arranged according to the progressive development of the subject. As to the mode of discussion, the author himself remarks:—

"In the treatment of the various topics discussed in these volumes, the author has made it his aim to divest the subject of religion of its scholastic garb, and to present it in all plainness and simplicity, and in a manner adapted to the intellectual wants of common readers, the great fundamental principles of truth and duty."—*Preface.*

In this endeavour, it must be granted, he has succeeded beyond most that have attempted the same thing, as is sufficiently evinced by the favour with which these volumes have been received, both in this country and abroad.

The title of the first of these volumes, which also designates the whole series, though sufficiently appropriate, is liable to a misconception. That volume especially, and the whole series generally, are designed for the use and instruction of "young Christians;" but it is not necessarily the case, though such is generally the fact, that young Christians are also young persons. Here, again, the author shall be permitted to state his case:—

"The work is intended, not for children, nor exclusively for the young, but for all who are first commencing a religious life, whatever their years may be. Since, however, it proves in fact that such beginners are seldom found among those who have passed beyond the early periods of life, the author has kept in mind the wants and the mental characteristics of youth, rather than those of maturity, in the form in which he has presented the truths brought to view, and in the narratives and dialogues with which he has attempted to illustrate them."—*Preface.*

To write books for children, and still more for adults of uncultivated minds, is among the most difficult of literary labours. This is especially the case when the subject treated of is really great and elevated; for since it is not possible to bring such subjects down to the small capacities of the parties intended to be benefitted, it becomes necessary to elevate them to the level of the subjects discussed. This important work, which at best is performed slowly and with much difficulty, can be effected only by presenting the subject in its utmost simplicity, accompanied with such illustrative facts as tend to awaken the imagination and move the sensibilities, till the more tardy intellect can be brought up to the same elevation. Aware of all this, our author, for the most part, avoids formal argumentation; and when, as sometimes he must, he assumes the didactic style, he hides his precepts in illustrations, or embellishes them with narratives. By such means he allures the fancy and pleases the imagination, as well as elucidates the sober truths that otherwise would seem dull or even repulsive. By this method he is also enabled to hold the attention of the youthful or the undisciplined mind, while he inculcates the great doctrines of Christianity, and commends them to the hearts and consciences of his readers.

As to the theology of the books, we again quote the author's own statement, as both just and felicitous :—

"In respect to the theology of the work, it takes everywhere for granted, that salvation for the human soul is to be obtained through repentance for past sins, and through faith and trust in the merits and atonement of our Lord and Saviour Jesus Christ. Its main design, however, is to enforce the practice, and not to discuss the theory, of religion. Its object is simply to explain and illustrate Christian *duty*, exhibiting this duty, however, as based on those great fundamental principles of faith, in which all evangelical Christians concur."—*Preface*.

These statements present with sufficient fulness the general character and design of the volumes that make up the "*Young Christian Series*;" a special notice of each volume, separately, may also aid in forming a proper estimate of the whole.

### I. *The Young Christian*.

The author's secondary title to this volume very fitly and happily describes its design and character: "A Familiar Illustration of the Principles of Christian Duty." To answer to such a title one would not expect a metaphysical disquisition on the elements of ethical philosophy, nor yet a long array of didactic precepts; but rather, as is here to be found, a skilful mingling of sober truths with attractive illustrations, divested of all magisterial severity, and embellished with the flowers of rhetoric. The theme is unquestionably a severe one; so much so, that a plain statement of its chief points would present to those for whom the book is especially designed, a formidable array of most uninviting topics. Take the subjects of the several chapters, and stripping them of their drapery, let them stand out in their naked simplicity, and who would think of reading the matter thus introduced, except as a painful duty? Here we have the *nature of sin* discussed, and, in connexion with this, the efficacy of *confession* to heal the wounded conscience; a most fitting subject for a sermon, but who would read it in that form? Nor is there anything in the statements and teachings of our author on this subject that may not be learned from any plain treatise on practical theology, or an ordinary sermon upon the same topics. The manner and the accompanying illustrations are alone the special excellences. Let these things be presented to uncultivated minds, whether of children or adults, in either an argumentative or a didactic form, and probably both their truth and importance will be conceded, but neither will be *realized*. But when, as in the ministrations of the Saviour, and as in these volumes, we have the most abstruse doctrines brought to the understanding by

means of tangible illustrations, the most undisciplined mind readily grasps the abstract truth, and feels its impelling force.

As a specimen of the writer's method of stating practical conclusions at the end of a course of illustrated argumentation, we give the following, which is also worthy of being often reproduced, on account of the valuable practical suggestion that it conveys. He is treating of the immediate duty of repentance:—

"I do not find that the Bible requires anything *previous* to repentance. It does not say that we must be miserable first, either for a week, or a day, or an hour. I never heard any minister urge upon his hearers the duty of suffering anguish of mind, and all the horrors of remorse, a single moment in order to prepare the soul for Christ. It is doubtless true that persons do often suffer, and are perhaps led by it in the end to fly to the refuge. *But they ought to have fled to the refuge without this suffering in the beginning.* The truth is, 'God commands all men everywhere to repent.' It is a notorious fact that they will not comply. When the duty of humbly confessing their sins to God is clearly brought before them, there is often so great a desire to continue in sin, that a very painful struggle continues for some time. Now this struggle is all our own fault—it is something that *we add* altogether—God does not require it."—*Y. C.*, p. 30.

This specimen exhibits both the peculiar excellence of our author's method, and also his greatest incidental defect. The directness of his manner of coming at a matter is admirable; and his way of breaking through the cobwebs of sophistry to arraign the individual conscience, is doubtless as expedient as it is just. The defect of which we complain is the want of properly declaring the agency of the Holy Spirit in the work of repentance. God indeed "commands all men everywhere to repent;" and what he thus commands is of course a universal duty. But it is a duty that we can perform only as we receive help from God. It is doubtless true that with the command to repent is also the provision of the needed grace; but the gracious nature of the strength by which sin is forsaken and duty performed by us, certainly ought not to be for a moment overlooked. This manner of considering the subject has probably modified the author's manner of charging upon the individual the *fault* of his own mental sufferings of remorse and anxiety. It is granted that these are not integral parts of repentance, nor its inseparable accompaniments; and yet we would hesitate to say, without qualification, that they are "all our own *fault*," or, that they are always faults at all. It is only as they are led by the Spirit that men come to see their need of the salvation to which they approach by repentance. If the remedy is found as soon as the need of it is ascertained there is no occasion for anxious fears and forebodings of future perdition; but if (as is the case sometimes) the discovery of the guilt of sin precedes, by a somewhat protracted interval, the apprehension by



faith of the way of salvation, that interval must be one of painful anxiety. And so far from this being a fault in the awakened penitent, it is a necessary result of the work already effected in him by the quickening Spirit, and an evidence of its genuineness thus far. This painful suspense is indeed seldom of long continuance, except through some fault of the penitent himself, though not necessarily a sinful one. The faith by which we "have peace with God" is a divine gift, as well as the light by which we see our need of repentance and forgiveness of sins.

Remarks very similar in character may be applied to the second chapter, in which an attempt is made to illustrate the doctrine of mediation. As a statement of the Scriptural doctrine of *atonement*, it is wholly defective, though that of *mediation* is very happily presented and explained. It is but just to remark that the whole subject of atonement is considered at length in the second volume of this series, and, therefore, its omission here is the less remarkable. To the extent that the author designs to proceed at this point, his illustrations and doctrinal statements possess much of the characteristic excellence of these volumes.

Among the chief excellences of this volume are to be reckoned the direct and pungent appeals that it makes to the individual conscience, inciting to present efforts rather than delaying to consider motives and reasons when action alone is required. Of this character are the influences intended to be exerted by the fourth and fifth chapters; the former showing the fearful consequences of neglecting religious duty when opportunities offer and circumstances require it, and the latter exhibiting the ruinous effects of delaying to perform what is already confessed to be both wholly right and infinitely important. These chapters belong, not to the "young Christian," but rather to that large and most interesting class of young persons who are living among the influences of religion, and are at once convinced of its truth, and impressed with a sense of the greatness of its interests—who are indeed almost, but still not altogether, persuaded to be Christians. The danger of this position is not appreciated by those who occupy it; and yet that it is peculiarly dangerous, must be painfully evident to all who consider it. The story of the unhappy Louisa, we may readily believe, is a plain relation of facts; and, were it only a supposed case, it is so truthful as to demand the most earnest attention of all who are in like manner sinning against their own souls. So, under the head of the "almost Christian," the subterfuges and self-deceptions of the heart are faithfully detected and exposed. Few young persons of this class ever resolve to reject religion; but what they could not be per-



suaded purposely and forever to abandon, they consent to delay, till procrastination effects all the evil that the worst purposes could have done. Foremost among the causes of neglect of religion in youth, and abandonment of all purpose of it in later years, is this pernicious spirit of delay. But there is a deeper and more stubborn cause lying back of this, though often concealed from those upon whom it is operating most effectually. The sacrifices that piety demands are esteemed too great; the love of the world silently but fatally restrains the heart of youth from the paths of piety. Many a young man has come to the Saviour asking what he must do to be saved, and has gone away sorrowful because of the required sacrifice. The difficulties of religion lie at its beginning; while the pleasures of sin are first, and its bitter fruits at the end. Hence young persons, with whom the love of pleasure is strong and impulsive, are drawn away from duty to gain the present joy. To this love of the world must be added the still more effectual influence of the fear of the world. Young persons almost universally lack decision and independence of character. It is also but too true, that almost "every one is surrounded by a circle of influences which is hostile to piety." Against this influence very many have not the requisite determination to obey the dictates of their own consciences, or even to follow their own secret inclinations. These are the obstacles that must be overcome—the crosses that must be endured by all who would be Christ's disciples. The faithful and forcible exhibition of these things by our author, cannot fail to do good wherever they are seriously considered.

Passing from these considerations, which relate to matters that precede the beginning of a Christian life, we are brought next to those which pertain to that state itself. It is granted that there are difficulties of faith as well as of practice, and generally these difficulties are greatest in minds most accustomed to think, and to ask reasons for all that is considered. Among the very first things to be learned, by all who would entertain right notions of things, is the truth that all human knowledge is limited, and on every side are barriers to thought, beyond which it cannot proceed. This remark applies alike to natural and religious knowledge—to science as well as to faith. It is, therefore, hardly necessary to reckon those inexplicable mysteries of our being and of creation among the difficulties of religion, since they are equally opposed to both faith and belief; or rather, as they lie beyond the circle of human investigation, the well-taught mind will consent to leave them as they are, and seek to occupy itself with things more tangible and intelligible. We may, therefore, pass over such subjects as the being of God,

the existence of creation, the notions of time and space,—which our author reckons among the difficulties of religion,—as having no proper relevancy to the subject, and presenting few, if any, real difficulties to the minds of young Christians.

Perhaps, also, we should not very greatly err in disposing, in the same manner, of the question of the existence of suffering in the world. It is, indeed, a question hard to be solved; but we greatly doubt whether it often presents any considerable practical difficulty in the way of serious-minded persons seeking to please God and enjoy his favour. These are philosophical questions, with which men may perplex or amuse themselves according to their tempers, and with which Christians may, but need not, distract their minds, if they choose to forsake the clear light of revealed truth, to follow the flickering taper of philosophy, vainly obtruding into things that belong not to it.

Another of the difficulties named by our author, cannot be so easily disposed of—the co-existence of the divine prescience and human accountability, which is only a portion of the more general subject of divine sovereignty and human freedom. This is an old question, and one that has puzzled the most powerful and acute minds that have attempted to solve it. Milton makes it a theme of discussion among the fallen angels, as specially adapted to their case, both by its crabbedness and its impiety; and probably many an earnest inquirer after salvation has experienced the same difficulties, opposing his progress and distracting his spirit with inexplicable doubts. Perhaps no circumstances of mind are sufficient wholly to obviate these difficulties; and yet we strongly incline to believe, that most of this evil has been prepared by the unskilfulness of the teachers of religious doctrines. Had creeds and catechisms been silent as to theories too deep for finite intellects, and had not philosophical speculations been commingled with the verities of faith, the simple minds of youth and of the uneducated masses would not have been, in so great a degree, sophisticated and confounded with questions that do not pertain to the substance of Christianity. The Scriptures teach us two highly important truths as to this subject—the absolute sovereignty of God, and the real freedom of man. Both of these we readily assent to; but, if we choose to do so, we may bewilder ourselves in questions as to the danger of collision between them; or, we may wisely conclude that infinite Wisdom understands the matter better than we do, and infinite Power can so direct all things as to maintain the harmony of the universe, and the integrity of the realm of Jehovah. Our author seems to have had some suspicion that the difficulty of this case

was rather created than inherent, and so anticipates, in part, our answer to it:—

"I know that some of my readers will think that I make the difficulty greater than it is. They will think that they can see much to lighten it, and will perhaps deny some of my assumptions. Of such an one I would simply ask, were he before me—after having heard all he should have to say on the subject—'Can you, after all, honestly say that you understand, *clearly understand*, how man can be fully accountable, and yet his heart be as much under divine control as you suppose it is?' Every honest man will acknowledge that he is often, in his thoughts on this subject, lost in perplexity, and forced to admit the narrow limit of the human powers."

The difficulty of the case, if one attempts to solve it, is granted; but it is the attempt to say *how* the thing can be, and not the fact that it *is*, that causes the difficulty. And is it indeed so hard to "admit the narrow limit of the human powers," since this seems after all to be the occasion of all the perplexity in the case? On matters of this kind, one is compelled to speak from personal experience; and it is very possible that the writer of these pages has felt less of these difficulties than has the author whose works he is reviewing and commending to the favour of the Christian public. A happy exemption during the period of life in which his mental character was formed, from these bewildering questions—

"Of Providence, foreknowledge, will, and fate,  
Fix'd fate, free-will, foreknowledge absolute,"

may have saved him from the difficulties that others experience, and so rendered him less fit to pity and to aid those who are thus perplexed, than others who have been less favoured in their own experience. The author's final conclusion of this chapter of difficulties, is, after all, worth more than volumes of speculations: "An humble, docile spirit will disarm every theoretical difficulty of its power to perplex us, or to disturb our peace." Here, then, we may rest securely.

Nearly a hundred pages of this volume are devoted to the "Evidences of Christianity." The necessity of fortifying the minds of young Christians against the cavils and objections of unbelievers, will not be denied; but it is quite possible that an unskilful advocate may, in such a case, betray the cause he would defend. We generally depend too little upon the overwhelming weight of Christian evidences that pervades and controls our Christian communities. It is less required of us to convince than to persuade; and even when a seeming scepticism is encountered, it is generally much more of the heart than of the understanding. The appeals of Christianity to all men are uniformly clothed with

authority. Belief of its truth is itself a duty, no less directly obligatory than the consecration of the heart and the obedience of the active powers. The sin of speculative infidelity is generally a result of depravity of heart and viciousness of manners, and its surest remedy is the removal of its cause. It is vain to attempt to dry up this stream unless the fountain can also be staunched; and when this is done, the other will follow of course.

We do not, however, object to all attempts at suggesting the evidences of our faith, even in elementary religious teaching; but we must insist that in no case shall the truth of Christianity be treated, even in argument, as a debatable question. The reality of the faith in which we stand, must be constantly assumed, and then, from this fixed point, the outposts of the system may be incidentally strengthened. The method here indicated is that generally adopted by our author. The credibility of the Christian revelation is never mooted by him; and in adducing the evidences on which this system of truth rests, greater reliance is placed on those obvious phenomena that display the present vital energy of Christianity, than on the historical and philosophical evidences that generally make up the great amount of formal treatises on this subject. The great Author of our system of faith has sent it forth among men depending chiefly on its own active demonstrations of power for its credibility in the world. Men do not gather figs from thorns, nor grapes from brambles; and since Christianity is constantly producing good fruits, we are justified in every unprejudiced mind in assuming that it is both genuine and excellent.

The other chapters of this volume, devoted severally to the study of the Bible, the Sabbath, trial and discipline, personal improvement, and the conclusion, we must pass over without special notice. They partake generally of the character of the whole work. Especially is the final chapter one of very great value, as it contains a warm and earnest appeal to the reader in favour of that earnestness and decision in matters of religion, without which all instructions and helps must be useless.

Before dismissing this volume from our notice, a further passing remark must be indulged. It is not pretended that the "*Young Christian*" contains more or better religious instruction than may be found in very many other treatises. Its special excellence is not its *matter*, but its *manner*. The *Pilgrim's Progress* is not intrinsically more valuable as a system of religious truth, than many of the thousands of books on the same general subject that have been born but to die unknown, since that work was issued. Its special worth is its method; and so of this. Not only is the "*Young Christian*"

attractive, so as to secure a reading; it is genial in its spirit, and will as surely take hold of the affections as it will please the fancy. It is at once a wholly safe manual of instruction, and also a most certain excitant to religious thought and action. We most heartily wish that it could be in the hands of every young person in the land.

## II. *The Corner-Stone.*

The second volume of the series, entitled "*The Corner-Stone*," is designed to be "a familiar illustration of the principles of Christian truth." According to the author's own statement—

"Its aim is simply to present, in a plain and very practical manner, a view of some of the great fundamental truths of revealed religion, on which the superstructure of Christian character necessarily reposes. The character and history of Jesus Christ, considered as the corner-stone of the Christian faith, form the main subjects of the volume; and the principles of faith which are brought to view, are presented to the reader as they are seen in the Scriptures, centering in him."—*Preface.*

The most remarkable feature of the work thus indicated, as presented in the volume before us, is the practical character of its teachings, and the warmth and earnestness with which the claims of the truth inculcated are pressed upon the conscience. It too often happens that Christian motives are divorced from theological discussions, and truth is made ineffective by addressing itself exclusively to the intellect. Such indeed was not the case with the teachings of the apostles. With them the "goodness of God," as shown in the great work of redemption by Christ, was held and set forth as a chief motive to repentance. The practical conclusion from all the great doctrinal truths discussed and proved in that greatest of theological theses—the epistle to the Romans—is an exhortation "by the mercies of God" to entire consecration to his service. There is no doubt that a just exhibition of the grace of God in Christ—which is only another name for the doctrines of Christianity—is the most certainly efficacious method of demonstrating both the disease of sin and its remedy, and at the same time of persuading men to accept the proffered grace.

The nature of the theme of discussion for this volume necessarily elevates the style and mode of address above that observed in the former number of the series. The author, indeed, seems at times to forget that he is writing for "young Christians," and so to give "strong meat" instead of "milk." We have already intimated that this is a subject that cannot be brought down to the level of minds that will not think. The mind must be prepared to receive great truths, if it is to be instructed in "the truth



as it is in Jesus." It is, indeed, the business of the religious instructor so to impart the lessons of Christianity that the expanding understanding shall gradually come up to their elevation. And we are quite ready to accord very full praise to Mr. Abbott for the correctness of his views as to this matter, and the successfulness of his efforts to accomplish this necessary, but difficult duty. To have produced a system of theology not only free from the terms and expressions of polemical divinity, but equally free from the form and style of disputations, is an achievement as difficult as it is desirable; and so to present the doctrines of such a system as to make in each case a direct appeal "to every man's conscience in the sight of God," is among the highest aims of "a good minister."

The defect in certain doctrinal statements noticed in our remarks on the former volume, is fully made up in this. This is professedly a doctrinal treatise; but the stern truths of divine theology are most skilfully decked and half concealed in the accompanying illustrations. As the liberators of ancient Athens wrapped the sword in wreaths of myrtle, by which the fatal steel was concealed, but not blunted, so, here, the sword of the Spirit is wrapped in garlands and decked with flowers, but its temper is not debased, nor its powers of execution diminished. We read these doctrinal statements and illustrations, and find nothing new in their substance and composition. But the thoughts and opinions which had gained the assent of the understanding and were laid up in the memory, are now pictured in the fancy, and realized to the imagination, and made to take hold upon the heart. The dimness of a dull intellection is replaced by the vivid perceptions of a soul awakened to the reality of religious truths and doctrines. On account of this property and tendency of the "Corner-Stone," it deserves to be read and re-read, as a means of awakening the soul, or keeping it awake, to the things that belong to salvation.

To these commendations, which apply to the work as a whole, and are most sincerely and heartily given, justice to all parties requires that we make certain incidental exceptions. The tendency somewhat manifested in the former volume, to look into unrevealed mysteries, and to be perplexed with subjects that lie outside of Christian revelation, is still more fully developed in this; and, unhappily, disquisitions and speculations on these points are intimately commingled with the exhibitions of essential gospel truths. Speculations of this kind may be pernicious in their tendencies, without being either irreverent in their manner or untrue in their determinations. Indeed, many mental discussions of the deep things of Divine Providence may be truly valuable to such as are able to use



them to advantage; but most pernicious in their influence upon untaught minds. Among these inscrutable things is that controlling providence by which even sinful actions are sometimes overruled for good. It may be granted that such, to our imperfect apprehensions, seems to be the case; and yet speculations on this subject too often tend to palliate the crime rather than to glorify God; and, therefore, the discussion of them is to be avoided in most cases, and whenever introduced most carefully guarded. We strongly doubt the propriety of inviting "young Christians" to speculate upon such questions, and of affirming to them that "good is often done by the *commission* and punishment of crime." Having been invited into the field of speculation, the untaught mind will most certainly proceed a little farther, and argue somewhat thus: "If sin is thus made to glorify God, is it not reasonable to presume that God is himself the efficient cause of that which thus promotes his glory? And if some sins thus manifestly serve his purposes, is it not probable that in ways beyond our knowledge all sins are thus overruled? And if God is the author of what we call sin, and if he employs it and its agents as the instruments of his will, is it not probable that the criminality of sin is much more apparent than real? May we not hope that the worst of his creatures, after serving him in the commission of those very sins by which he glorifies himself, will at length be received back into his favour? as a spy returned from the camp of the enemy is received with favour, although he had long ranged himself under a hostile banner, and actually fought against his rightful prince?" We acknowledge the sophistry of this kind of speculations, but is it probable that those "who are first commencing a religious life" would perceive its sophistry, or fail to be greatly perplexed, if not actually turned out of the way by it? The unlearned and unskilful will quite soon enough thrust themselves upon these difficult and perplexing mysteries; and, therefore, they should be warned against their dangers, rather than invited too soon to incur them.

Another, though less serious exception, may be made to the view given of the nature and design of punishment. We do not complain of this as positively incorrect, but rather as really defective,—a part of the truth being presented as the whole. This matter is thus concisely expressed by the author himself:—

"The objects of law and penalty are to hold up to the community distinctly the nature and the effects of sin,—to make a strong moral impression against it, and thus to erect a barrier which shall prevent its extension."—P. 161.

And in another place, thus,—

"The design of God in connecting such severe and lasting sufferings with sin, is *not resentment against the sinner*, but a calm and benevolent interest in the general good. He wishes no one to suffer, and has accordingly formed a plan by which he can accomplish more perfectly, in another way, what would naturally have been accomplished by the inflexible execution of the law. By this means the way is open for our forgiveness, if we are penitent for our sins."—P. 180.

We readily grant the truth of all that is here stated positively; it is to what is not said, and to what is said negatively, that we object. We cannot say what is the precise notion that is intended to be expressed by the word "resentment" in this extract; but taking that word in its proper sense, and explaining it by Scriptural synonyms, our author's disclaimer seems to contradict such Scriptural statements as, "God is *angry* with the wicked every day." "The *wrath* of God abideth on him" [that believeth not.] "*Vengeance is mine; I will repay*, saith the Lord." Can there be *anger*, *wrath*, *vengeance*, and *retribution* for sin, and all these called into exercise upon the sinner, and yet in all the sufferings thus caused, no "resentment" against the sinner? The theory of atonement thus developed, though sustained by high authority, is nevertheless a most defective one. According to this theory, the atonement is no more than an expedient, adopted by God to escape a difficulty, forced upon him by circumstances, in the way of the accomplishment of a favourite purpose. It rests the demands for satisfaction for sin, not in the absolute holiness of the Divine Person, but in the exigences of government. To us, at least, this seems like very *low* orthodoxy. It leaves out of the account God's moral character, and ignores the solemn truth that God, in his own person, hates sin, and is offended with the sinner. It abandons the whole notion of proper expiation, and reduces the work of substitution indicated in the gospel to a mere semblance. It, indeed, allows that Christ suffered *for* us, that is, *on account of* us, but denies that his sufferings were instead of ours,—or that in any proper sense he "bore our sins in his own body on the tree." This inadequate view of the nature of atonement necessarily modifies and diminishes the notion of sin. It is no longer an offence against the Divine Person, but an infraction of the "order of the universe." God might, indeed, pass it by, if it were "*safe*" for him to do so; and atonement itself is valuable only as it is known and considered by rational moral agents, and only on account of its moral influences! We have not so learned Christ! The modes of stating the truths and doctrines of Christianity employed by inspired men are widely different from this. The language of conscious guilt and godly penitence, is, "Against *thee*, *thee only* have I sinned,"—and not in the euphonious dialect

of this school, "I have sinned against thy government, and violated the order of the universe." This, we repeat, though not heresy, is something less than "the whole counsel of God."

We make these exceptions to our general approval of the volume under review, as a simple act of justice to the work itself, as well as to our readers and ourselves. We indulge in no blind panegyric; and while we feel impelled to recommend the volume, we must not be understood as endorsing every point of doctrine it contains; though, for a few defects, we will not cast so valuable a possession aside. It is a book that we love to peruse and re-peruse, and as often as we do so, we find the heart warmed and the understanding quickened. Let young Christians read it; for it contains the milk of the gospel. Let the fathers read it; it will strengthen their hands, and elevate their faith in God. Let the Sabbath-school teacher read it; it will give him new interest in his work, and new qualifications for performing it. Let ministers of the gospel read it; it will cause them to feel the greatness of the work committed to their hands, and, at the same time, teach them the most direct and certain way to the hearts of their people.

### III. *The Way to do Good.*

The third of the volumes under review, entitled as above, with the secondary title, "The Christian Character Matured," is designed to serve as an incentive and directory to religious activity and beneficence—or, in the language of the author himself, "to present a practical view of a life of Christian usefulness."

The opening chapter is in the form of a narrative,—*"The story of Alonzo,"*—and aims to set forth the moral and religious history of a youth growing up among Christian influences, and vibrating between the control of sinful propensities and the authority of conscience, till at length, and after many sad lapses into gross sins of the heart, notwithstanding a fair exterior perpetually and very carefully maintained, he is brought by grace to rejoice in the gift of a present salvation. The narrative is a highly truthful exhibition of what is continually going forward in the hearts of thousands of the best portion of the young people of the land; and a judicious exhibition of these things cannot fail to do good. The account has nothing of startling interest about it, and to the careless reader it may seem especially destitute of even the interest of novelty. But these properties are its real excellences: this is holding the mirror up to nature, or, like the work of the photographer, copying nature in all its living realities,—its details, as well as its generalities;

its discords, as well as its harmonies. It is often found difficult to bring a dignified and serious subject among the familiar affairs of every-day life, and not degrade it by the association. There is, indeed, no inevitable necessity for this; but the ability thus to familiarize the most weighty truths without at all degrading them, is a rare talent. And this, we think, Mr. Abbott has done with admirable success. We heartily wish that this "story of Alonzo" could be read and considered by the millions of youths in our country, whose mental exercises and conflicts it more or less accurately portrays,—believing that, instead of degrading the subject of experimental religion, such an exhibition would quicken their sensibilities to a more adequate appreciation of the subject, and give much useful practical instruction as to the way of duty in such cases. Here the awakened sinner may find the answer to the all-important question, now rising unasked in his heart, and bursting involuntarily from his lips,—“What must I do to be saved?” The deceitfulness of sin, and the deceivableness of the heart,—the struggling, but yielding power of conscience vainly opposing itself to a flood of sinful inclinations,—the tyrannous dominion of sin, and the utter helplessness of the soul as to procuring its emancipation, and taking hold upon the salvation of the gospel, are all clearly and forcibly taught. To give the appropriate instructions to one thus inquiring for the path of life, is among the most important duties of the pastoral office, (though not exclusively the work of those who are set apart to that office,) and it requires care in its execution, lest the smoking flax be quenched, or the bruised reed broken. Each practical instructor, too, in such cases, will have his own specially favourite modes and agencies among those that may be used, upon which he will lay more stress than others do. Theological systems will also modify the modes of treating such cases; sometimes leading to unskilfulness in the use of the gospel remedies, and sometimes to the “healing of the hurt of the daughter of my people slightly.” Of this latter, Mr. Abbott is not guilty,—with him the conversion of the soul is the sole method of obtaining peace with God, and this is a real transformation, “a new creation.” As to the other, we must speak less confidently. Certain of his metaphysical positions are at least questionable, and these lead him to certain cognate doctrinal errors, and suggest wrong courses of treatment for the spiritual malady. We would have been better pleased with Alonzo’s pastor, had he spent more time in praying with and for the young inquirer, if not less in discussing doctrinal truths, however important. Nothing else is so directly effectual in bringing the awakened penitent to the light and peace of indwelling religious life, as earnest and impor-

tunate prayer; no other exercise is so valuable to him that is burdened in spirit with guilt and fears of perdition.

It was certainly a happy thought to begin a volume on doing good, with practical instructions how to become good, so as to be in some measure adapted to the work designed to be effected. The work of faith is the first of good works; it is only after he is converted himself, that any man is prepared to strengthen his brethren. Hence the fitness of the arrangement adopted by our author,—though, to a careless observer, it may seem to be faulty. Having thus fixed the starting point of a life of beneficence, the further process in the development of the subject is all plain and natural. The character of the *motives* that give rise to good works, is seen to require to be carefully observed; a thoughtful regard to *ourselves*, even in things generally deemed of little importance, is shown to be essential to either usefulness or happiness; the difficulties, dangers, and evil consequences of mere almsgiving, is so truthfully exhibited, as to convince the least credulous that without some other remedy, poverty and suffering can never be effectually alleviated. By this process we are led to that form of doing good that aims to renovate the heart and rectify the life of its objects. All acts of beneficence that stop short of this,—that do not aim at the promotion of personal piety,—are necessarily superficial and ineffective. The only way to do real permanent good, is to promote genuine goodness in the hearts and characters of those whom we would benefit. The preparation for this work, then, becomes a matter of primary importance, and one that appeals directly to the individual. Personal piety is begotten rather than created in men's hearts; and sympathy, rather than reason, is the agency through which this work is effected.

A deep and wonderful philosophy underlies this whole subject. The operation of social influences is among the most remarkable phenomena of human affairs; and it carries with it the most tremendous consequences. We are perpetually inclosed in a tissue of invisible, but almost resistless influences. While acting, as they suppose, from the sole dictates of their own will, men are, to a very great degree, controlled by extraneous influences that mingle with their own original impulses, and modify their whole course of action. Around every individual is an atmosphere of hidden power, that tends, with all the force of his character, to assimilate the hearts and wills of others to his own. This influence is ever active, and operates through all the *media* of social intercourse. It flashes in silence from the sparkling eye; it laughs upon the cheek; it frowns forbiddance from the contracted eyebrows; it sheds contempt from the curled lips, and beams, with hope-inspiring kindness, from the



illuminated countenance. And more effectually still, because more secretly, it gives to every one a certain powerful, but unrecognised influence over the actions, the words, the thoughts, and even the very characters of all about him. As a consequence of this power, no one can live for himself alone; nor can the influence that he exerts among men differ from his own life and character. The only effectual preparation for the work of doing good, is to become baptized into the spirit of that work. How well and beautifully all this is shown by our author, will be properly appreciated by none but those who read for themselves.

Having attained to the point just indicated, the further subjects of discussion occur naturally. No novel processes by which "to do good," are indicated. To one thus prepared, the promotion of *public morals*, the duties of the *Church*, the care of the *sick* and of *children*, the giving of *instruction*, and the right use of *property*, all become ways and means of doing good. These ways are, in some degree, accessible to almost every one; so that, wherever there is found a heart to do good, the opportunity will not be wanting.

But we must not conclude because personal piety is an essential preparation to a life of usefulness, that when this is attained, we may trust to its spontaneous impulses, and "do good" only as our hearts incline us to it. The piety requisite is itself much more a settled habit of the spirit and life of the individual, than a series of emotions and passionate impulses. The conscience, the judgment, the understanding, as well as the feelings, must be called into action, and required to perform their appropriate functions. To adopt the language of the author: "Piety, if it exist at all, must exist generally as a calm and steady principle of action . . . . Religion is, to say the least, quite as active a principle, when it leads a man to his work in the cause of God, as when, in his retirement, it swells his heart with spiritual joys . . . . Neither [of these phases of religion] can exist in a genuine state without some measure of the other. It is, however, undoubtedly the former which is the great test of Christian character."—Pp. 158, 159.

The fruits of piety are to be valued by us, not only because of the good they do to others; they are especially to be considered by us as means to the attainment of further blessing and increase of spiritual life. We should do good from the good impulses of our renewed hearts; we should do good in obedience to the dictates of an enlightened conscience; we should do good from a sense of duty, and also as an invaluable privilege. As motives to do good, the praise of God, the welfare of our fellow-men, and our own personal religious interests, combine and harmonize in the most perfect unity.



A few general observations and incidental criticisms must close our protracted and desultory essay. Among the minor excellences of these volumes may be classed the simplicity and purity of the style in which they are written. An easy naturalness is everywhere manifest, while the words are well chosen, and the sentences properly constructed, and each of the several volumes arranged with proper regard to unity and proper subordination of parts. A few New-England provincialisms may be met with in the volumes, but the violations of propriety in this way are neither frequent nor flagrant. One little phrase that is often found in the works of some very respectable writers, like cockle among wheat, may occasionally be met with here. The natural history of that class of phrases would constitute an interesting study for some ingenious mind; and a just elucidation of the whole subject would be a valuable service rendered to the great commonwealth of letters. Of all this gipsy-race of phrases, "as it were" holds the bad pre-eminence; and it seems to be about the most difficult to eradicate. One is at a loss to say what it means; and yet it has a meaning. It seems to serve a very useful purpose, when either the writer does not know his own meaning, or would cast dust into the reader's eyes. Its effect on a sentence full of good, strong common sense, is perfectly paralytical. No matter what a concentration of meaning may have been compressed into an array of words, only place "as it were" along side, and it means nothing.

It is proper to state in conclusion, a fact that has been constantly before us, though we have neglected to mention it,—that these works have been carefully and thoroughly revised by the author for this edition; and so much amended, as to entitle him to a new copy-right. In this form, therefore, they embody his latest and maturest thoughts, expressed as his experience and the increased facility of much practice best enables him to do it. As to their mechanical execution, it is enough to say that they are in the publishers' best style; the paper, type, and execution, are all highly praiseworthy. The engravings, of which there are about a hundred, are handsomely-executed wood-cuts, for the most part illustrating some of the scenes of the various narratives with which the works abound. These add to the attractiveness of the books, and are not without their directly-favourable influence in the formation of the youthful character. The three volumes together make a handsome little collection, and contain a valuable system of practical divinity—*theology made easy*; and whoever possesses and uses them with a heart to be profited, will soon learn to esteem them for their matter more than for their dress.

## ART. VII.—SHORT REVIEWS AND NOTICES OF BOOKS.

(1.) AMONG the recent Sunday-school issues of the Methodist Episcopal Church, (New-York : Carlton & Phillips, 200 Mulberry-street,) are the following, namely, "*Volcanoes : their History, Phenomena, and Causes*," (18mo., pp. 231,) a very well-prepared digest of the existing information on the subject. The "*Class of A-Thousand-and-One*," (18mo., pp. 92,) records the interesting experience of a teacher in a large Sunday school for poor children in London. The "*Mighty Deep*," (18mo., pp. 88,) explains and illustrates many of the most marvellous phenomena of the ocean. "*William Theophilus*," (18mo., pp. 152,) is a simple and pleasing record of the life of one of the most venerable ministers of the Methodist Episcopal Church, who now, at over fourscore, still survives to "fight his battles o'er again," and to rejoice in the prosperity of the Church of his early choice. "*A Will and a Way*," (18mo., pp. 88,) is an interesting temperance story, in verse, by Mrs. M. H. Maxwell. "*Margaret Browning*," (18mo., pp. 147,) is a gem of a story, illustrating the blessedness of trust in God amid the deepest adversities. We read it through at a sitting. "*Traits and Legends of Shetland*," (18mo., pp. 78,) gives an interesting account of the habits, privations, and pleasures of the Shetlanders, and of Dr. Clarke's labours in their behalf. The "*Local Preacher*," (18mo., pp. 135,) is a narrative of some incidents in the life of a Methodist local preacher in one of the French West-India islands.

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(2.) "*The Widow's Souvenir*, by A. C. ROSE," (New-York : Carlton & Phillips ; 32mo., pp. 128,) presents, in a very appropriate and attractive style, the principal consolations and encouragements afforded by the gospel to the bereaved ones indicated in the title of the book. It is beautifully got up, and is a most appropriate "gift-book for widows."

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(3.) "*The Eclectic German Reader*, by W. H. WOODBURY," (New-York : Leavitt & Allen ; 12mo., pp. 280.) This work, for whose excellence the name of the compiler is a sufficient guarantee, contains choice selections from the best German writers, with copious references to the author's grammatical works, and a complete vocabulary. It is one of the best German Readers, if not the very best, now extant.

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(4.) AMONG the many excellent enterprises which Dr. KIDDER has projected and carried through as Sunday-school editor, none has pleased us more than his proposed series of "Lives of the Bishops of the Methodist Episcopal Church." The first of the series is now before us : "*The Life of Bishop M'Kendree*, by BENJAMIN ST. JAMES FRY," (New-York : Carlton & Phillips ; 18mo., pp. 197.) The author apologizes for the scantiness of his sketch, on the ground of want of material ; but he has certainly used what he could get to good advantage, and has produced a very satisfactory memorial, for so brief a

one, of the excellent bishop. It abounds in accounts of the wonderful labours and perils incident to such work as a Methodist bishop's on the American frontier, and is interesting also for the light it throws upon the progress of Methodism in the early part of the present century. We trust this little book will find its way into every Methodist family.

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(5.) PUTNAM'S "Semi-monthly Library" continues to appear with praiseworthy punctuality. Numbers XII. and XIII. are "*Roughing it in the Bush*, by Mrs. MOODIE;" an account of the emigration and settlement in Canada of an English family of the better class, in which the trials, perils and adventures to which such a family would necessarily be exposed in a new country, are told with much humour and in a glowing and attractive style.—Number XIV. is "*Stray Leaves from an Arctic Journal*, by Lieutenant S. OSBORN," who spent eighteen months in the Polar Regions, in search of Sir John Franklin's expedition, in the years 1850 and 1851. The interest of these arctic voyages is unfailing; and Lieutenant Osborn tells his story admirably.—Number XV. is "*Home and Social Philosophy*," second series: an interesting series of extracts from Dickens's "Household Words."

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(6.) BOHN'S *Standard Library* is certainly conducted with a great deal of good sense as well as liberality. The latest issue is "*Butler's Analogy and Sermons*," (12mo., pp. 545.) This is a new edition, with analytical introductions, explanatory notes, and an index, prepared by a member of the University of Oxford. Did we not know that Messrs. Harpers have in press a new edition of the Analogy, with an analysis far superior to any yet prepared on either side of the water, we should recommend this as the *standard* edition of that immortal work. As it is, the *Sermons* alone, in the English edition, cost more than the Analogy, Sermons, Analysis, and all, are afforded for in this edition. The last issue of the *Classical Library* is "*The Comedies of Plautus, literally translated*, by H. F. RILEY, of Cambridge, (Volume I.) Another volume will complete the translation. The version is not only literal, but spirited to a degree generally found only in free translations. All of Bohn's series can be had of Bangs, Brother & Co., New-York.

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(7.) WE have before spoken of the merits of SHAW'S "*Outlines of English Literature*," (Philadelphia: Blanchard & Lea; 12mo., pp. 489,) and are now glad to notice a new edition, with a sketch of "*American Literature*," by H. T. TUCKERMAN, Esq. In its present shape the work will be still more acceptable than before, both for school use and for general readers.

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(8.) TWO additional volumes of "*Marco Paul's Travels*, by JACOB ABBOTT," (New-York: Harper & Brothers; 1852,) have appeared to gladden the eyes and hearts of the young folk. They continue, through Maine and Vermont, the pleasant recital of travel begun and broken off in the second volume with the Erie Canal. This series combines instruction with amusement better than any juvenile works of the time—*except* others of Mr. Abbott's own.

(9.) "*Bishop Butler's Analogy of Religion, with an Analysis left unfinished by the late Rev. R. EMORY, D. D., completed by Rev. G. R. CROOKS.*" (New-York: Harper & Brothers, 1852; 12mo., pp. 368.) We regret that we have not room properly to characterize this book. But we can say, in one sentence, that it is the *best* edition of Butler that has ever appeared in Europe or America. No analysis that has yet been given approaches in point of fullness and logical accuracy that of Dr. Emory and Mr. Crooks. The biography, condensed as it is, is yet the best extant. The Index is itself a species of alphabetical analysis. We are very sure that all professors in theological seminaries and colleges who may examine this edition, will at once cause their pupils to purchase it instead of any other; and for private study, it will be even still more desirable.

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(10.) "*Meyer's Universum,*" (New-York: H. J. Meyer,) appears punctually according to promise. Part II. contains views of the Royal Exchange, London: of the famous city of Constantine, Africa, (the ancient Cirta:) of the palace and gardens of St. Cloud: and of the harbour of New-York. Part III. has sketches of the Walhalla, or Hall of Heroes, erected by Ludwig of Bavaria, near Ratisbon: of Richmond Park: of the Temple of the Sun at Baalbec: and of Street Scenery in Constantinople. Part IV. contains the Cathedral of Strasburg: Tell's Chapel, (near Kussnacht in Switzerland:) the Palace of the Legion of Honour in Paris: the Ruins of Etawah in Bengal, (India.) The cheapness of the work (twenty-five cents a number) is remarkable.

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(11.) "*Mysteries: or, Glimpses of the Supernatural,* by C. W. ELLIOTT." (New-York: Harper & Brothers, 1852; 12mo., pp. 273.) This book is full of affectations of style, of method, and even of typography. Yet it is not without good sense and shrewdness, and will do good in these days, when so many sober people are taking leave of their senses, and the days of witchcraft, if not of chaos, are come again. It gives pretty full accounts of the Salem witchcraft, of the Cock-Lane ghost, and last, but not least, the Rochester rappings, and their successors throughout the country. Mr. Elliott gives no quarter to these absurdities and impostures.

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(12.) "*A Buckeye Abroad,* by SAMUEL J. COX." (New-York: G. P. Putnam; 12mo., pp. 444.) This writer shows in every page of his book, the characteristics of the Western American. In spite of bad grammar, he writes with a quick vigour that carries the reader along with him. Few *educated* Englishmen could write as lively and attractive a book of travels as this comparatively uncultivated man of Ohio.

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(13.) "*Cottage Residences,* by A. J. DOWNING." (New-York: John Wiley, 1852; 8vo., pp. 215.) The author of this book (alas! that we have to speak of him and his doings in the past tense) did more in the last ten years of his life-time, to cultivate the taste of the American people in domestic and rural architecture, than had been done before since the establishment of the republic. The marks of his refining influence may be seen almost everywhere in the

Northern and Middle States. The work before us contains a series of designs for rural cottages and cottage villas, and for their gardens and grounds, adapted to North America. It has passed to a fourth edition, and will, we hope, go through many more. To all our readers who may intend to build, or who, living (happily) away from the brick and mortar miseries of the city, desire to surround their abodes with beauty, and so to make home attractive, we commend this book as worth more than its weight in gold.

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(14.) ANDREW S. NORTON is the most conservative and scriptural of the race of Unitarian writers produced by New-England. He has done good service in vindicating the historical character of Christianity against all forms of infidelity. A number of his fugitive writings have been recently collected into a volume, under the title of "*Tracts Concerning Christianity*," (Cambridge: John Bartlett; 8vo., pp. 392,) which is worth the careful perusal of theological students—especially the four concluding essays on "Calvinism," the "Latest Form of Infidelity," the modern "German School of Infidelity," and "Objections to Historical Christianity."

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(15.) "*Missions in the Tonga and Feejee Islands*, by Rev. WALTER LAWRY." (New-York: Carlton & Phillips, 1852; 12mo., pp. 499.) This book is made up from the journals of the author, who is the General Superintendent of the Wesleyan Society's Missions in New Zealand, and Visitor of the Missions in the Friendly and Feejee Islands. Its most interesting portion (though all is full of interest) is that which relates to the Feejee Islands. The record of missionary success among the *cannibals* of that group, is one of the most remarkable triumphs of Christianity which the history of the Church affords. The work gives the most complete view now extant of the present state of the groups of islands to which it refers. Indeed, almost all the substantial knowledge we possess of their climate, inhabitants, &c., is derived from this and other missionary sources. The map is the most perfect one yet published, having been corrected by Captain Back, who combines his own observations with those of Captain Wilkes, of the American Expedition. Apart from the new knowledge it offers, this book abounds in incident of a kind to make it attractive, especially to young persons.

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(16.) "*An Olio of Domestic Verses*, by EMILY JUDSON," (New-York: L. Colby & Co.; 12mo., pp. 235,) contains a number of pieces of a higher order of poetic merit than any of the previous effusions of the same author.

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(17.) "*Scenes and Thoughts in Europe*, by GEORGE H. CALVERT, Second Series," (New-York: G. P. Putnam; 12mo., pp. 185,) is a book made up of selections from a practised traveller's note-book. The writer believes that "the formulas of Fourier are the vehicle wherein the high ideal of Christ's teachings is to descend to the earth and become the reality of daily life." So far as the book touches social topics, this is its teaching.

(18.) "*The Mother at Home*, by J. S. C. ABBOTT," (New-York: Harper & Brothers; 18mo., pp. 303,) is a new edition, greatly enlarged and improved, of a work which found on its first issue a large circle of readers, and did a great deal of good. It aims to illustrate the principles of maternal duty in a familiar way, and cannot fail to be useful to any family in which it is well-studied and its precepts observed.

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(19.) We find upon our table two small tracts, than which, in our judgment, no more important publications—none more vital to the interests of Methodism—have ever been issued by the Book Concern. They are the "*Catechisms of the Methodist Episcopal Church, No. 1 and No. 2.*" These Catechisms have been prepared by order of the General Conference, and are now the standard Catechisms of the Church. The manuscript was prepared by Dr. Kidder, and then submitted to a most capable committee, consisting of Bishop Hedding, Dr. Bangs, Dr. Olin, and Dr. Holdich, whose certificate of approval is appended to the preface. It was then submitted for examination to the General Conference held in Boston, May, 1852, and referred to a select committee, consisting of the Rev. E. Bowen, the Rev. G. Webber, and the Rev. John H. Power, who carefully examined the work, and reported in its favour. The Conference adopted the report, and also incorporated into the Discipline a rule which cannot be too often repeated, requiring the *preachers to catechise the children publicly in the Sunday school and at special meetings appointed for that purpose.* If this rule be faithfully obeyed throughout our Church, a new era will have dawned upon Methodism. In no one thing have we been more deficient than in the training of the children of the Church; and the chief excuse for this—namely, that we had no suitable catechisms—is now no longer valid. The two before us are, in our judgment, the *best* catechisms for the instruction of young children now extant in the Christian Church. We do not speak at random: our judgment is made up after a careful personal examination of all, or nearly all, the existing catechisms of the Churches of Europe and America. Let the good work be commenced at once in every school, in every family. Let every preacher, and every member, *old and young*, commit Catechism No. 1 to memory—and the next generation of Methodists will be differently trained from the present with regard to the doctrines of the Church. The whole Catechism can be recited over in fifteen or twenty minutes; and a few weeks drilling in the family and in the school will make all familiar with it. Let portions of it be recited at *family worship*, until parents, children, servants, and all, have it graven upon the memory. When this is done, one great step towards securing the *permanency* of Methodism will have been taken.

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(20.) "*The Doctrines and Discipline of the Methodist Episcopal Church.*" (New-York: Carlton & Phillips, 1852; 32mo., pp. 232.) The changes made in the Discipline by order of the General Conference of 1852, are of two classes—first, changes in the form of the work; and secondly, changes in its matter. Those of the former class are such as we think every lover of our



laws must approve, as the modifications made are all intended to make the book more perspicuous, and to facilitate its use. Many topics, even after the valuable re-arrangement of 1848, remained out of their proper places in the book; these, with very few exceptions, are now properly arranged and adjusted. References are made from one part of the Discipline to others, where the same subject is treated or alluded to. The headings of the chapters and sections have also been, in several instances, decidedly improved. The Index is also full and accurate. The most important changes in the matter of the Discipline will be found in the chapter on the Instruction of Children, (pp. 85, 86;) in that on Churches and Church Property, (pp. 169, 170;) in that on Support and Supplies, (pp. 178, 187;) and in that on Missions, (page 190.)

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(21.) THE "*Methodist Almanac*" for 1853, is the best of the series yet issued, in point of fulness of matter, excellence of arrangement, and abundance of illustration.

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(22.) MESSRS. BANGS, BROTHER & CO. have sent us several additional volumes of Bohn's Libraries. "*Memorials of Christian Life in the Early and Middle Ages*, by DR. A. NEANDER," (12mo., pp. 538,) is a translation, by J. E. Ryland, of Neander's "Denkwürdigkeiten," a part of which has already been presented to the American public in Carlton & Phillips's beautiful edition of "*Light in Dark Places*." The second volume of "*Personal Narrative of Travels to the Equinoctial Regions of America, during the years 1799-1804*, by A. VON HUMBOLDT," (12mo., pp. 521,) will be welcome to all collectors of good library-books. Yonge's translation of "*Cicero's Orations*" has reached the third volume, containing fourteen of the orations. We find, also, the second volume (but not the first) of "*The Literary Works of Sir Joshua Reynolds*," (12mo., pp. 490,) a new and improved edition, with a memoir of the author, and remarks on his professional character, by Henry W. Beecher.

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(23.) "*The History of the United States of America*, by RICHARD HILDRETH," Vol. VI. (Harper & Brothers, 1852; 8vo., pp. 739.) This volume completes Mr. Hildreth's plan, as it carries the history down to 1821, at which point—after the Missouri discussion—the politics of *to-day* begin. We have largely examined in these pages the previous volumes of this History, and see little reason in the final volume to change the opinions before expressed. The merits and defects of the author remain the same; indeed, he is not a man to lose the one or to mend the other: a sort of stereotyped man, we think. His History containing, as it does, the only consecutive record of American annals in portable form, is indispensable to every well-furnished library.

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(24.) "*The Institutes of Algebra*, by G. B. DOCHARTY, LL. D., *Professor of Mathematics in the New-York Free Academy*." (New-York: Harper & Brothers, 1852; 12mo., pp. 275.) Knowing, as we do, Professor Docharty's ability to treat mathematical subjects with skill and clearness, we are glad to

learn that he has commenced the preparation of a Course of Mathematics, for the use of schools, academies, and colleges. The first fruit of this design appears in the work before us, which contains a judicious selection of the portions of Algebra necessary for the collegiate course, and which *can* be taught in that course. Most of the text-books err on this point: giving, on some topics, masses of matter, valuable indeed, but yet absolutely useless *in the course*, because they can form no part of it. It may be said that this is no disadvantage, as such omitted portions may be useful to the student apart from, and after, his college course. But we have had experience enough in teaching, to discover that omissions from the text-book always have a bad effect upon the generality of students, and that they find a conscious gratification in mastering the *whole* of a text-book. Professor Docharty presents the topics of Algebra in a natural order, and with great clearness of statement throughout. We commend his book to the careful examination of teachers.

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(25.) "*Cicero's Tusculan Disputations, with English Notes, critical and explanatory*, by CHARLES ANTHON, LL. D." (New-York: Harper & Brothers; 12mo., pp. 398.) The text of this edition is founded on those of Kühner and Tischer, amended, however, "throughout in accordance with the suggestions of the best philologists." Tischer's Notes have also been taken as a basis for the notes in this edition. We are glad to see the book. A good *working* edition of the Disputations for school and college classes, has been long needed, and this will precisely fill the gap.

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## ART. VIII.—LITERARY INTELLIGENCE.

### Theological.

#### EUROPEAN.

A VERY interesting line of inquiry is suggested by the title, "*Die Apostelgeschichte: oder der Entwickelungsgang der Kirche von Jerusalem bis Rom.*" von M. BAUMGARTEN. 1 Theil, von Jerusalem bis Antiochia." (Halle, 1852; pp. 308.) The book is, in fact, a commentary upon the Acts of the Apostles, attempting a historical development of the Church of Christ, as treated in that book. This first part extends the commentary to the end of the twelfth chapter, and divides that portion of the Acts into two parts: I. The Church among the Jews; II. The Church in transition from the Jews to the Heathen.

We mentioned in a former number, that a firm in Edinburgh had commenced the publication of a piratical Quarterly, made up mostly of articles from American journals, entitled the "*Foreign Evangelical*

*Review*." We notice that its August number contains no less than three articles taken from our own pages.

A GREAT change has come over the English Reviews with regard to Methodism. The time is not far remote when Wesley or Methodism were only named to be sneered at; now, hardly an issue of any journal reaches us without some criticism,—friendly or otherwise, but always serious, as becomes topics of the weightiest import. In an article in the *British Quarterly* for August, on the "Christian Ministry to come," we find the following:—

"Methodism was evidently a reaction against the influence and authority of the high-and-dry people in the Established Church. It seized on the orthodox doctrines, but it did so that they might be made to produce their proper spiritual fruit. The nation had seen enough of a

barren orthodoxy; the time in which its uses and value should be made evident had now arrived. These doctrines are the truth, said our orthodox Churchman; be ye therefore christened, confirmed, come to the communion, and, above all, be ye obedient to magistrates and ministers, or it will not be well with you. These doctrines are the truth, said our orthodox Methodist, therefore ye must be born again. Our Methodist friend is right; and far be it from us to take exception to the warm-hearted energy with which he insists on being so regarded. Given the orthodoxy avowed by both, the consequent teaching of the Methodist is immensely the more rational. It sets forth a result befitting the expenditure—an end worthy of the means. If orthodoxy be true, the religion of orthodoxy should be a grave matter. It may be allied with ritualism, it may give its sanction to everything favourable to social order, but its purpose must embrace results of a much higher import, results eminently spiritual, or there is no wise relation between the cost which it incurs for the sake of the religious, and the religious as realized.

"Our praise of Methodism, however, must have its limitations. We honour it most sincerely, as compared with its unmeaning, proud, and heartless antagonism in the condition of our Established Church at that time. But Methodism, in its turn, errs in many respects, both in the way of excess and of defect. We admire its spiritual purpose, its zeal, its courage, its many labours, its frequent spirit of self-sacrifice. With the substance of its teaching, moreover, we are in cordial agreement. But, in our judgment, that substance wants discrimination, wants enlargement, and wants, not unfrequently, something very different as regards the mode of presentation. It seizes on truth, but it is on truth in its strong characteristics, not in any of its finer modifications. It is in too much haste to do its work, to allow of its being detained by inquiry about the points in which the things that differ may still be alike, or about the degree in which rules may be softened by exceptions, of one truth by another. What it does it must do as at a stroke, or not at all.

"The Methodist element, with all its good and its not good, soon diffused itself freely through other religious bodies. The pulpits both of the Established Church and of the Nonconformists came very perceptibly under its influence. The preaching of dissenters needed this new impulse scarcely less than the preaching of Churchmen. But in neither of these connexions did the gain come without evil. The imperfections and aberrations of Methodism came along with its better qualities. Clergymen from the colleges of Oxford and Cambridge, and Nonconformist ministers from the academies of Dissent, went largely

with the stream, and the danger came to be, lest the more instructive kind of preaching, which had been sadly wanting in life, should give place to a kind of preaching which, while possessing life, would be sadly wanting in instruction. We feel bound to say also, that the evil to be feared in this form, did in great part come."

Among the new works in theology and kindred subjects, recently announced in Great Britain, are the following:—

The Lands of the Messiah, Mahomet, and the Pope, as visited in 1851. By John Aiton, D. D., Minister of Dolphinton. 1 vol., 8vo.; with map:—An Apology for Wesley and Methodism. In Reply to the Misrepresentations of Isaac Taylor, the North British Review, the Scottish Congregational Magazine, &c. By the Rev. R. M. Macbrair, M. A.:—Heroes of the Bible; or, Sketches of Scripture Characters. By Rev. W. S. Edwards. 1 vol., 8vo.:—Memorials of Early Christianity; presenting, in a graphic, compact, and popular form some of the memorable events of Early Ecclesiastical History. By the Rev. J. G. Miall, author of "Footsteps of our Forefathers." Post 8vo.:—Modern Romanism. By B. B. Woodward, B. A. 8vo.:—Memoirs of the Lives of Robert Haldane of Airthrey, and of his brother James Alexander Haldane; comprising notices of many of the most eminent men, and the most remarkable religious movements, from the close of the last century to the present time. By Alexander Haldane, Esq., of the Inner Temple, Barrister. 8vo.:—Journal of a Tour in Ceylon and India, undertaken at the Request of the Baptist Missionary Society in company with the Rev. J. Leechman, M. A. By Joshua Russell. Post 8vo.:—An Analogy of the Old and New Testaments, systematically classified: Whereby the dispersed Rays of Gospel Truth are concentrated into Chapters. With the Prophecies of the Messiah's Kingdom: the Alpha and the Omega. By T. Whowell. 2 vols., 4to.:—History of the Council of Trent, from the French of L. F. Bungener, with the Author's last Corrections and Additions, communicated to the Translator. 8vo.:—Popery in the Full Corn, the Ear, and the Blade; or, the Doctrine of Baptism in the Popish, Episcopal, and Congregational Churches. With a Defence of the Calvinistic or Presbyterian view:—The Light of Prophecy; being an attempt to trace out thereby the Coming Judgments

and the Promised Glory. By Thomas Lumsden Strange:—Sermons on National Subjects, preached in a Village Church, by Charles Kingsley, (author of *Alton Locke*.) 8vo.:—Christophaneia: the Doctrine of the Manifestation of the Son of God under the Economy of the Old Testament. By Rev. G. B. Kidd. 1 vol. 8vo.:—Notes and Re-

flections on the Epistle to the Romans, (Calvinistic,) by A. Pridham:—Isaiah and the Prophets: The Second Volume of the Evening Series of Daily Bible Illustrations; being Original Readings for a Year on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. By John Kitto, D. D.

## Classical and Miscellaneous.

### EUROPEAN.

WE have received the second volume of Auguste Comte's "*Système de Philosophie Positive*," (8vo., pp. 573.) It applies the Positive Philosophy to the highest problems of society, as the following statement of the contents will show:—*Chap. I. Théorie générale de la Religion, ou théorie positive de l'unité humaine. Chap. II. Appréciation sociologique du problème humain; ou théorie positive de la propriété matérielle. Chap. III. Théorie positive de la famille humaine. Chap. IV. Théorie positive du langage humain. Chap. V. Théorie positive de l'organisme social. Chap. VI. Théorie positive de l'existence sociale, systématisée par le sacerdoce. Chap. VII. Théorie positive des limites générales de variation propres à l'ordre humain.* A copious preface treats largely of Comte's personal affairs—with regard to which he seems to have lost all dignity of feeling. Regarding himself as the apostle of the final religion of humanity, he deems it quite becoming that his "material" support should depend upon the voluntary contributions of his supporters. Deprived as he has been, of his office in the Polytechnic School, he finds himself, at fifty-four, penniless—and with "a great and incomparable mission" to fulfil. Counting upon ten years of "full cerebral vigour," he promises to devote them entirely to the completion of his task—the construction "of the true religion." The first part of that task was accomplished, he thinks, in his *Philosophie Positive*, which demonstrated the intellectual superiority of Positivism: the second part is now accomplishing in the *Politique Positive*, which is to demonstrate its moral superiority. And in the triumph of Positivism, Auguste Comte is to be the sacerdotal, as well as the intellectual regenerator of humanity. As such, he thinks it quite reasonable, nay, the most reasonable of all things, that "humanity" should pay his expenses on the

way. All this is very vulgar—very unworthy of a philosopher. A private subscription for M. Comte's support would have been quite consistent with his dignity; but this public begging is intolerable. But Comte's pretensions as a "priest" only afford another proof of the folly of infidelity. The prefaces of these two volumes absolutely overflow with absurdities and vulgarisms. The "true religion of humanity" begins, to say the least of it, most inauspiciously. The fanatical and, at the same time, ludicrous aspects of M. Comte's religious enterprise, will save many from falling into that gulf of infidelity towards which his intellectual superiority might have led them. Hereafter, Christianity has little to fear from Comte. The preface to this volume speaks of the reviews of the *Positive Philosophy* which have appeared in our pages in the following terms: "L'une des principales revues trimestrielles vient d'y publier, en janvier et avril derniers, une mémorable appréciation de mon ouvrage fondamentale par un digne antagoniste. Son noble langage, sans dissimuler aucune dissidence, forme un heureux contraste avec celui de nos psychologues ou idéologues, et même avec la froideur personnelle de mes adhérents trop abstraits." M. Comte also appends a letter to the editor of this journal, in which he speaks as follows of the clergy of this country: "De tous les clergés qu'engendra la décomposition, d'abord spontanée, puis systématique, du monothéisme occidental, celui des Etats-Unis me semble, en général, être aujourd'hui le seul qui possède un véritable pouvoir spirituel, c'est-à-dire une autorité, à la fois mentale et morale, toujours résultée de l'assentiment volontaire d'un public affranchi de toute contrainte matérielle. Si son efficacité sociale ne devient pas plus décisive pour la réorganisation moderne, je n'impute cette insuffisance ni à ses ministres,

ni même à sa population, mais surtout à l'irrévocable impuissance d'une religion radicalement incapable d'embrasser le véritable ensemble de l'existence qu'elle doit systématiser, même en s'y bornant à la vie individuelle, réellement inséparable de la vie collective."

"*Das Classische Alterthum in der Gegenwart: eine Geschichtliche Betrachtung*, von Dr. WILLIAM HERBERT," (Leipzig: Teubner, 1852; 8vo., pp. 224.) treats of the relations of classical antiquity to the literature and history of modern Germany. According to the writer, a new infusion of the true classical spirit is necessary to save the German mind from the excesses into which modern schools have led and are leading it.

"*Untersuchungen über das kosmische System des Platon: Sendschreiben an A. Von Humboldt von AUGUST BÖCKH*," (Berlin: 1852; 8vo., pp. 152.) is a letter from Böckh to von Humboldt, full of learning and acuteness, called forth by some remarks in Gruppe's "*Kosmische System der Griechen*," and designed to show that Plato did not recognize or teach the diurnal rotation of the earth.

We have received a copy of "*Die Tyrannis in ihren beiden Perioden bei den alten Griechen, dargestellt nach Ursachen, Verlauf und Wirkungen*," von H. G. PLASS," (Bremen: 1852; pp. 785.)

Mr. F. W. NEWMAN has turned to a field of letters in which he will do more good and reap more laurels than in theology. His "*Regal Rome*" (London, 1852) is intended as an introduction to Roman history, treating the ante-historical period of the history, into which Niebuhr's keen intuitive faculty has penetrated so deeply. Mr. Newman's later turn of mind is even more sceptical than Niebuhr's;—but his vivid imagination and ready flow of language give him great advantage in constructing out of Niebuhr's criticisms (for his so-called history is little else) a picture of ancient Rome. The book is divided into three parts, namely, Part I., Alban Rome: under which he treats of Latium, the Latin language, and of Rome before Numa. Part II., Sabine Rome: treating of the Sabines and their institutions, and of the Sabino-Roman dynasty. Part III., Etrusco-Latin Rome, which gives the origin of the Etruscans and their civilization, and carries the history to the end of Tarquinius Superbus.

CHARLES KNIGHT (London) announces a new Encyclopædia, under the title of "*The Imperial Cyclopædia*," to be published in two divisions and one sub-division, each having its own alphabetical arrangement, and forming, in fact, cyclopædias of distinct departments of knowledge, which may be subscribed for as separate works. The one division comprehends all those subjects which form the exclusive contents of the earlier encyclopædias, (such as the folio editions of Chambers,) which were designated as dictionaries of arts and sciences. The subjects of geography, history, and biography, did not enter into their plan. These subjects will be comprised in a second division. The one division, by a large generalization, may be called scientific, the other, literary. Division I.: The Cyclopædia of Sciences and Arts, to be completed in thirty-six parts, and in nine volumes, at the subscription price of three shillings and sixpence each for the parts, and fifteen shillings for the volumes. Division II., The Cyclopædia of Geography, History, Biography, etc., to be completed in thirty-six parts, forming nine volumes, at the subscription price of three shillings and sixpence each for the parts, and fifteen shillings for the volumes. Sub-division: The Cyclopædia of the British Empire, to be completed in two volumes, illustrated with numerous steel engravings and maps.

A FOURTH volume of Ross's Travels among the Isles of Greece, has appeared under the title of "*Reisen nach Kos, Halikarnassos, Rhodos, und der Insel Cypern*," von LUDWIG ROSS." (Halle: 1852; 8vo., pp. 216.) Ross's observations throw much light upon the classical geography of the regions he describes.

"*Wurzelforschungen*," von PAUL BOETTCHER, (Halle: 1852; 8vo., pp. 48.) will be welcome to those (and to those only) who study deepest in comparative philology. It contains a series of acute observations upon, and illustrations of, the relations between the Coptic and the Semitic languages, and between both these and the Indo-Germanic family.

Among the books in classical and general literature, recently announced in Great Britain, are the following:—

Autobiography of William Jerdan; with his Literary, Political, and Social Reminiscences and Correspondence, during the last Forty Years. 2d volume, with Por-



trait of George Canning, and View of Gloucester Lodge. Post 8vo. :—The Celt, the Roman, and the Saxon. A History of the Early Inhabitants of Britain, down to the Conversion of the Anglo-Saxons to Christianity. By Thomas Wright, Esq.

M.A., F.S.A. With numerous illustrations. Post 8vo. :—Specimens of old Indian Poetry. Translated from the original Sanskrit into English verse, by Ralph T. H. Griffith, M.A., M. B. A. S., and Boden Sanskrit Scholar in the University of Oxford. Post 8vo.

## ART. IX.—RELIGIOUS INTELLIGENCE.

### ENGLAND.

THE one hundred and ninth Annual Conference of the Wesleyan Ministers in England, commenced its session in Sheffield on Wednesday, July 28, 1852. The Preparatory Committees, so called, by which great part of the financial business of the Conference is, in effect, transacted, had been in session several days before. The reports of the doings of these committees show that the unhappy dissensions which have continued to agitate the society during the past year, and the actual secession of a large number of members, have embarrassed the connexional finances to a very painful extent; still the failure of supplies in some quarters has called forth unusual liberality, amounting even to sacrifice, in others.

THE KINGSWOOD AND WOODHOUSE GROVE SCHOOL Committee report the internal condition of the schools to be excellent, but at the same time regret that, owing to the present circumstances of the Connexion, the school fund is considerably in arrears; whilst, owing principally to the failure of the general collection two years ago, and partly to the old Kingswood premises having sold for far less than their estimated worth, the New Kingswood Building Fund is heavily in debt.

The information laid before the Committee on the CONTINGENT FUND was certainly most distressing. Not a few circuits have been most painfully crippled. Several ministers have been reduced to the verge of starvation. At the same time, the unreaping fortitude with which such trials have been borne by the ministers, and the noble efforts which have been made by the people, especially in the poorest circuits, are such as to call for the highest admiration. Many were the cases of extreme distress which, for want of funds, it was found impossible to relieve, or only possible to relieve most inadequately. Nevertheless, the receipts on behalf of the contingent fund, during

the past year, from the yearly collection, have exceeded those of the former year by four hundred and sixty-one pounds. The demands upon the fund, however, during the two past years, and the allotted grants for the present year, have so much exceeded those of ordinary years, that *the fund is or will be in debt, on the whole, to the amount of something like six thousand pounds.*

The report of the CHAPEL FUND and CHAPEL BUILDING Committee was very encouraging. Notwithstanding the depression of the year, the total cost of the erections and enlargements effected during the past year, has been £42,884. The total number of erections or enlargements reported to the committee during the year, is eighty-six.

The report of the BOOK COMMITTEE showed a healthy and active progress. The Tract department, especially, has been pushed energetically. During the past year something like a MILLION AND A QUARTER OF WESLEYAN TRACTS have been put into circulation, of the general excellence of which it is needless to speak. A series of effective ANTI-POPISH TRACTS has been published, as specially called for by the character of the time. The committee suggest the publication of a new monthly, better adapted to the wants of the masses than the Wesleyan Methodist Magazine; and, along with this, a Monthly or Quarterly Review, for the more cultivated classes. They are "following in the footsteps" of the American Book Concern.

THE EDUCATION COMMITTEE is now only second in importance to the Mission Committee. The report of the *Normal School at Westminster* showed a debtor side of £35,882 5s. 2d., and a creditor side of £32,682 16s. 3d., leaving a balance on the wrong side of £3,199 8s. 11d. This Normal School is one of the greatest achievements of Wesleyan Methodism. It occupies



an acre and three quarters of land in the very heart of Westminster, where land is prodigiously expensive, but, at the same time, where a population is afforded of all the most in need of such instruction as the schools connected with the Normal Institution are intended to bestow. The School department of the Institution comprises five schools, an infant, a junior, a senior, an industrial (girls') school, and a mixed or model village school, with twelve classrooms, affording altogether the means of instruction for two thousand three hundred and thirty-three children, and with ample and well-fitted play-grounds. The Collegiate department contains accommodation for lodging, boarding, and training one hundred students—including, of course, lecture-hall, and library, as well as dining-room, kitchen, dormitories, (one for each student,) &c. In addition, the institution includes committee-room, principal's house, two masters' houses, gate-keeper's lodge, and lofty and substantial walls inclosing the whole, and effectually shutting out the degrading associations of the wretched district in which the institution is situated. This noble institution is the largest, the most substantial, and the most complete and beautiful building in Methodism.

In the MISSION COMMITTEE it was agreed that the time had arrived for the establishment of separate Conferences in France and in Australia. It was determined also to open a Mission in CHINA, and three missionaries will appear on the next minutes as labouring in that vast field. The debate in the Conference on this measure showed great ignorance of the missionary operations of the American Methodist Episcopal Churches in China. Dr. Alder, for instance, (who, of all men, would be supposed to know such points accurately,) stated that "the American Methodist Episcopal Church was adopting plans to promulgate the gospel in China!"

THE CONFERENCE, as we have said, commenced its sessions on the 28th of July. There were seven vacancies in the Legal Hundred: one by death, and six from superannuation. They were filled by the succession (by seniority and election) of the Rev. Messrs. Henry V. Olver, James Methley, James Jones, 1st, Charles Hawthorn, Henry Ranson, Henry Davis, and James Rosser.

The Rev. JOHN SCOTT was elected President, and Rev. JOHN FARRAR Secretary.

Mr. Scott is a man of plain but substantial parts, and of great energy of character. Notwithstanding the steadiness with which he has resisted the recent proposals for reform, he is regarded, at least by the conservative party, as "among the most liberally-disposed" of the ministers.

A committee, representing two thousand Wesleyan Methodists, known as "Moderates" in the recent party nomenclature, requested permission to present to the Conference a paper known as the "Birmingham Declaration," asking for certain ecclesiastical changes. The Conference sent a respectful reply, but refused the permission desired. We cannot see the justice or even the policy of such a procedure—but England is not America.

Thirty-five candidates for the ministry were accepted from the English circuits: and twenty from foreign stations, among whom were *six Pejean converts*. Twenty-seven preachers had died during the year.

Nine preachers, who had taken part in the recent agitations, were dropped; either by the acceptance of their resignations, or by expulsion. The number of members lost during the year we have seen stated at twenty thousand: but this, we think, must be an exaggeration.

Perhaps the most important action of the Conference was that upon the report of the Memorial Committee. Several measures, supposed to be *progressive*, and tending somewhat to liberalize the system, were adopted, namely: 1. A definition of the Quarterly Conference, and of the persons to compose it. 2. A set of regulations concerning memorials to the Conference, giving somewhat greater latitude than has heretofore been allowed in that matter. 3. A provision in lieu of the Minor District Meeting, for certain extraordinary cases. 4. A new law for the punishment of inveighing against the doctrine and discipline of the Church, or sowing dissensions in the societies. 5. A declaratory statement as to the rule for the trial of trustees. 6. A rule so singular in its provisions, that we quote it at full length:—"Resolved, unanimously, That a member refusing to pay the usual contributions to the society, (except on the plea of poverty,) is thereby disqualified for membership; and that when such refusal shall have been persisted in by any member for three months, such person should be deemed to have excluded himself, without the necessity of any formal expulsion."

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